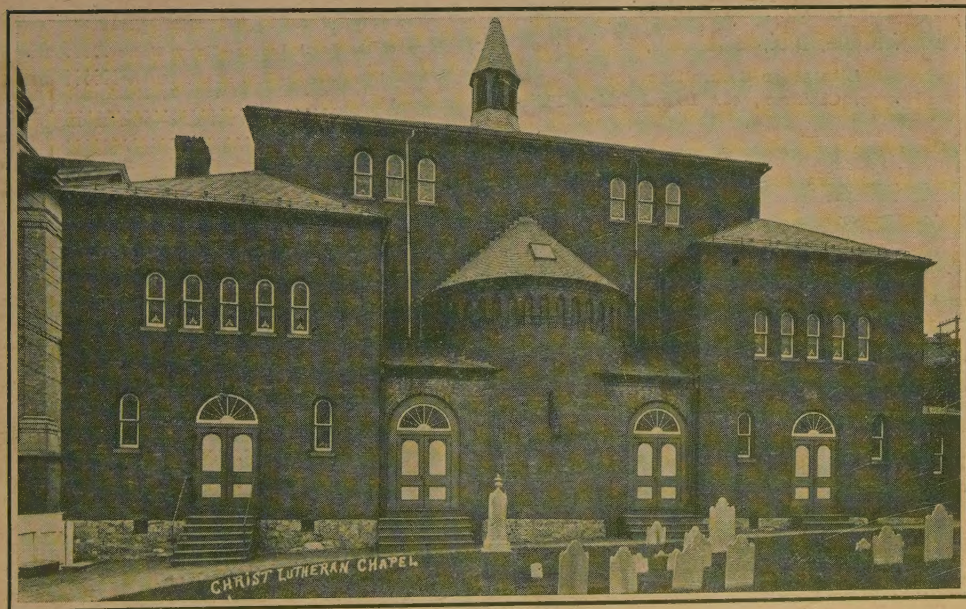


Of the Church • By the Church • For the Church

Luther League Review

The • Official • Organ • of the
Luther • League • of America

THE YORK CONVENTION NUMBER



Where the business sessions were held

The Luther League



of America
THE YOUNG PEOPLE'S ORGANIZATION
of the
UNITED LUTHERAN CHURCH IN AMERICA
427 Drexel Building
Philadelphia - - - - - Pennsylvania

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LUTHER LEAGUE OF AMERICA

427 Drexel Building

Philadelphia - - - - - Pennsylvania

Of the Church - By the Church - For the Church

Luther League Review

Fifteenth Biennial Convention of the Luther League of America

Held at York, Pa., September 19-20-21, 1922

BY MRS. CLARENCE C. DITTMER

WE have just returned from York, good old hospitable York, one of Lutheranism's strongholds. And now we are to report the convention! How we wish we could translate its whole spirit into words—setting it down to cold black type seems to make it lose something. The splendid spirit which prevails and the friendships renewed or newly formed help so much to make a gathering of this kind worth while. And these things were not missing at York. From first to last it was good to be there. In the opinion of many it was the liveliest, the most enthusiastic, the best attended Luther League convention at which they had ever been present.

A particularly deep earnestness marked every session. The conviction seemed to be widespread that we had "played" long enough and that it was now time to begin to actively measure up to our responsibilities and possibilities. The young people of the United Lutheran Church, through the Luther League of America, are resolved henceforth to carry forward their work with greater earnestness and with the realization of the wide-reaching opportunities which lie before them.

One could not help having that comfortable "at home" feeling in York. Already on arrival at the railroad station we were welcomed and taken in hand by the local committee. When registering, each delegate and visitor was presented with a white paper rose boutonniere, made by the good ladies of York and bearing the inscription, "York, Pennsylvania, The White Rose City, Welcomes You." Nothing which could add to the comfort, the convenience and the enjoyment of those privileged to attend the convention was left undone by the York Committee. Surely much of the

success of the convention was due to the work of this committee and to the never-tiring efforts of its Chairman, Mr. M. Haller Frey, who is also Executive Secretary of the Luther League of Pennsylvania.

Mr. W. Elson, of the Lutheran Bureau, was there, too, and saw to it that the convention was given due publicity not only in the local newspapers but all over the country.

The convention was also fortunate in having as Chaplain the Rev. Dr. Luther DeYoe, of Philadelphia, whose deep convictions relating to the necessity and influence of prayer in the life of the Luther Leaguer, deeply impressed everyone.

We ask you to read the complete report of the addresses, the business and other features in the same spirit of earnestness and whole-hearted interest which characterized the convention itself, and then you, too, will find inspiration and much encouragement to go forward in the task to which you are giving your best and consecrated energies.

Convention Theme Addresses

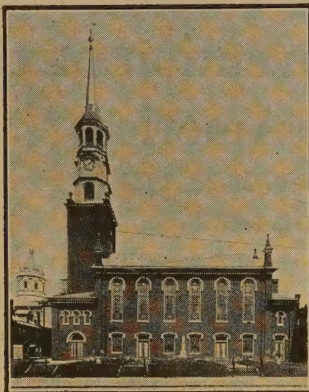
A glance at the list of speakers will indicate the high type and character of the addresses delivered at this convention. The subjects followed each other in sequence, beginning with the keynote address of Dr. Haas at the first session, continuing with a consideration of the ideal type of young Christian who had these objectives before him, developing one after the other each of our three great objectives—Education, Missions, Life Service—and summing up the whole in a presentation by Dr. Knubei at the closing session, of the relationship of the young people to the United Lutheran Church.

The address of welcome, in behalf of the

District Committee and the Lutheran Ministers' Association of York, was extended by the Rev. Dr. G. A. Getty, in the following words:

Mr. President and Members of the Luther League of America:

I have been requested by the District Committee and on behalf likewise of the Lutheran Ministers' Association of the City of York, to speak just a few words of welcome to you as you are assembled together tonight in our city for this great convention. We have been looking forward here in York with a great deal of eager anticipation to the coming of this Lutheran host into our midst. We are more than glad, indeed, tonight to greet you and bid you



CHRIST CHURCH

welcome to our city and to our churches and to our homes.

We feel that this is no ordinary convention, that the Luther League of America stands for certain great principles that command our unbounded admiration. We feel that the Luther League of America has done a great deal in developing a certain type of loyalty to the Lutheran Church and to the things for which the Lutheran Church stands. I say a certain type of loyalty. Yea, a loyalty that is founded upon an intelligent appreciation of what the Lutheran Church is and what the Lutheran Church has done in the last four hundred years, as well as for the greatness of the Church today and for the marvelous opportunities that lie before us as a Lutheran Church.

My own observation in the years that are past leads me to believe that the Luther League has been working along certain definite lines to educate our young people into a love for the things of the Lutheran Church that is based upon clear and definite knowledge. And because it is that kind of a convention that is meeting here, we greet you so warmly.

It is not surprising that we here in York should welcome a convention of this kind. The church which we have designated here as the convention church, Christ Church, near by, traces its history back to 1733. The Patriarch Muehlenberg, whose name is familiar to every one of us gathered here this evening, did a great deal of work through this immediate section of territory, and as a result of the work that was done by the pioneers of Lutheranism in this immediate vicinity, we here in this little city of York, with a population of fifty or sixty thousand, are proud to state to the Luther Leaguers coming into our midst that we have fourteen Lutheran churches, belonging to the West Pennsylvania Synod, and therefore loyal to the United Lutheran Church in America; and two other churches likewise in our city that are Lutheran, connected with other synodical organizations.

We, therefore, feel that we are bidding you welcome to a Lutheran community, and in a Lutheran community naturally the gathering of a Lutheran host like that which is represented here at this initial session of the convention, is most cordially and heartily welcomed.

It has been our hope and our prayer during the

months that we have been getting ready for this convention, that you might have a delightful time in the little city that so many of us have come to love, the little city of York. It has been our hope and prayer that this convention may be inspired, under the leadership of the Holy Spirit, in a way that will send its blessings broadcast over the land, and in so doing leave a blessing upon us also in York.

Mr. President and Luther Leaguers, I have spoken my little word. Once more we bid you welcome to the city, to its churches and to its homes.

President C. T. A. Anderson, of Chicago, fittingly responded to these greetings as follows:

Dear Friends and Leaguers:

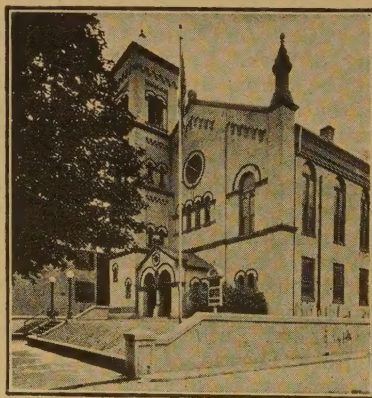
It is with sincere appreciation that I am honored to respond to your hearty welcome.

We surely are happy to meet in this great State of Pennsylvania, and especially at such a historic place as York.

Two years ago we met in what was called a City of Churches, and today it is a pleasure to note that this entire territory, too, is surrounded by beautiful Temples of God, rich in active membership, especially of our Lutheran faith.

We have come today, my friends, for education and inspiration. It is our desire to learn more of the Lutheran faith, to study together our principles, to find out what we can do to assist our mission work and to learn in what way we can better fit ourselves for life service in our Lutheran Church.

In our efforts as we gather here for a few days, it will be our sincere desire to furnish you, my friends, who are welcoming us to this gathering, with such knowledge of the work of our Luther League that it will leave its everlasting impress for good upon you and your city. We pray that our convention will inspire you to greater work for Our Master, and that all your young people will be made to feel that it is essential for the welfare of our Lutheran Church to belong to the Luther League. We are the young people's organization of the United Lutheran Church in America; and as such



ZION CHURCH

it is our duty to enroll all the young as soon as they are confirmed, and to keep them in the faith. We aim to lead them to understand that confirmation is a graduation into the Church and not out of the Church. During our twenty-seven years of existence, many young men and women have entered the service of the Church through the efforts of the Luther League.

We invite every one of you to attend our sessions, and I feel sure that you will receive some benefit.

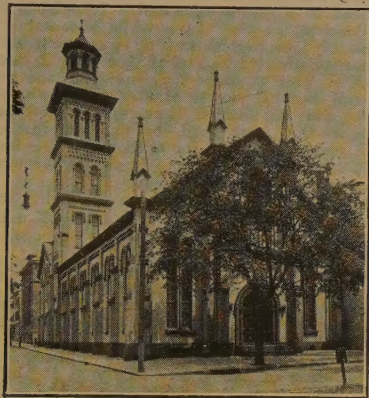
On behalf of the Luther League of America, I again express our sincere gratitude to you, people of York. I am sure that we shall enjoy your kind hospitality and go home feeling that it was good to have been with you.

Keynote Address

The Zion Lutheran Church, where the opening session was held, was crowded to the doors and many people were turned

away. It was to this enthusiastic audience that our own dear Dr. J. A. W. Haas, President of Muehlenberg College, delivered his inspiring keynote address on "Objectives," emphasizing the principles necessary for the carrying out of the three-fold program of the Luther League of America—Education, Missions, Life Service. His address follows:

Some time ago I happened to be in a church and observed the usher, as he ran up and down with a great deal of alacrity. Afterward I said to the Pastor, "You have a very active head of the ushers,"



ST. PAUL'S CHURCH

and he said, "He is more nervous than active, for he plans nothing and he acts on the hit-and-miss principle." Now, nothing in the Church of Jesus Christ can be run on a hit-and-miss principle. In contrast with this experience I came to another place in which everything was quietly and properly arranged, the ushers knew just what seats were vacant, knew just whom to place there, and they did it with the grace of a Lord Chesterfield. They knew what they had to do and they knew how to do it. They had an aim and they understood the aim. This is the method of aim, compared to the hit-and-miss method, and the method of aim is the method that finds Objectives.

Whenever the Church engages in any work it must know whether the task engaged in is a real part of its purpose, and rests upon its call and mission. At this convention we are stressing, as the work of the Luther League of the United Lutheran Church, three objectives: Education, Missions and Life Service. The heart of these three objectives is Education. There can be no life service unless we are trained to serve, and unless we know the character and nature of service. Mere willingness does not prepare us for a life of vital helpfulness. What we need is thorough, careful preparation to make our life what it ought to be in effective service. The spirit of service must be awakened and kept alive, and it must express itself in high action. How can this be accomplished without the right education?

Missions are founded on education, for Christ asks us to win men by teaching them to observe all that He has taught. No people can be brought to Christ by mere emotion or by action alone, if these are not based on the impartation of Christian truth and on constant instruction in it. The supporters of missions must be informed and taught continuously, to fit them to carry on with success the great enterprise, because mere sentiment will not forward the missionary task. The missionaries must be educated to prepare them for their trying labor. If you omit education you cut the very heart out of missions. Let us then consider what the great objective of Christian education implies.

What does Christian education mean fundamentally, and how is it to be developed? Christian education is Christ education. In it He is developed in our human lives and their growth. Christian education is the effort to bring Christ into the un-

folding of human life, and the striving to lift up the human life unto Christ. He must glorify all knowledge, elevate all emotion, and turn all action toward the ideal of the good. Our whole character and conduct, our whole outlook and purpose must be filled and inspired by Christ.

The Christ education ought to have its beginning in the home. It is at the fireside in the intimate circle of the family that the first glimpses of saving truth must come to the child. No memory is as blessed as that memory through which in our lives we recall what we learnt and heard of Christ at our mothers' knees and from our fathers' lips. The home is called upon, therefore, to translate the truth into action in the early days when habits are formed, and when the life of the child is pliable. A home is not really Christian by merely having the appearance of Christianity. The imitation of Christian observances and customs is not sufficient. The home must be a living center from which the progress of society begins, because the power of Christ takes hold, too, of the lives of the young. Ideals and high aims as well as duties and virtues ought to arise in the home out of the shaping of characters into the image of Christ.

When school days begin, the objective of the Church must be to bring the general information and knowledge which the child gains into unity with Christian truth. There are two ways in which this objective must be obtained. First, the Church ought to have and develop constantly a thorough system of education in religion. A clearly outlined course of study in divine facts and doctrines should be in hand. Then the method of imparting religious knowledge should employ the best results of modern pedagogy. At all times, however, we must remember that religion is a study to produce life, and that its method requires more than academic correctness and pedagogic soundness. The child must be so taught as to respect religion. If the teaching is careless and slovenly and lacks an earnest and consecrated spirit, it will not quicken life. It is a shame and a crime for any church to take this duty lightly, and to be satisfied with an inefficient Sunday School,



ST. MATTHEW'S CHURCH

badly manned and poorly taught. The efficiency of teaching calls for more time and study than the Sunday School offers, and the Church today must labor to find some strongly useful plan of week-day instruction in religion. To pass by this problem and to evade it is inexcusable. A strong purpose will surely find a way.

But the Church is not only called to give correct and good teaching of Christ's truth—it also has a distinct mission to use this truth to make character. Our methods may be intellectually correct, but if we do not employ them to develop Christian life and character, we have failed. For that reason the Church must train its teachers in the problem of how a soul is to be approached and how it is to be guided into the life of Christ. There must be an appreciation of how to use opportunities and occasions to reach down into the conscience and spirit of the child. There is a woeful lack of the kind of teaching through which character is formed. The Church and its teachers must devote more time to the study of how the heart of the child can be reached and the child's motives and actions directed toward the growth in Christ. We need instruction not merely in the lesson, or in the best kind of pedagogy, but above all in the art of winning souls and developing them through Christ.

When the period of primary and secondary education is passed and the time has come for higher

education, the Church must continue its task. The problem of higher education is not solved through the effort to secure ministers of the Gospel and to train Christian workers. It has a wider scope. All the children of the Church as they develop in knowledge and wrestle with the questions of truth, ought to be kept true to the faith. Christian truth must be built into the growing structure of knowledge, so as to avoid a loss of faith in the days of searching and seeking when the mind of youth readjusts itself, and labors to form a philosophy of life of its own. If Christian truth is omitted, mind and heart suffer, and society will be peopled with leaders who are radicals and destroy the world because their intelligence does not have the anchor of belief in the Christ. The great difficulty still is the failure of many parents in realizing that an education chosen simply for intellectual advance or for social influence, but without regard for Christ, is a denial of the Lord. When our youth goes to institutions where the wildest radicalism is not forbidden, and where brilliance counts equally with character, what can we expect for our land? But even where there is no attack on Christianity, the neglect to have it presented on the basis of valuable truth leads to a silent underestimation of Christ. All the work of Christian associations at institutions of higher learning fails to do the one thing that needs to be done: to exalt Christ as Truth and not merely as sentiment or emotion, or as a moral teacher, or as a religious inspirer. Those who defend any teaching in which Christ cannot be freely presented in all classes are really enemies of the Christ, whether they know it or not. We must follow our children wherever they go; but the exaltation of the non-church institution above the church institution, and the glorification of the institution great in wealth and equipment, irrespective of its spirit, is a denial of the value of the Church and of its Christ. For the sake of the faith we profess, and for the sake of the Christ whom we love, we must overcome this contradiction in our estimate and practice of educating our youth.

But with the teaching of the truth in higher institutions of learning must go the constant effort to produce character that is better and finer than can be produced where Christ is not named. To this end we must plan to develop our young manhood and womanhood to grow up into the highest ideals. If the life of Christianity is not marked in a church institution, the Church has failed to make its truth effective. The constant purpose must be to unfold the highest type of manhood and womanhood. This is the real objective of all vital Christian education.

Oh, if I could only put into the mind of some young man or some young woman here, this larger conception of Christian education and the power of Jesus Christ! And if you and I don't work with Him to conquer the world for Him who is the Truth, we shall not be in His train. God grant our Church and our young people a new vision, a new earnestness, a new purpose, a new desire in this great objective in the Kingdom of God!

The Ideal Young Christian

As a leading-up-to the addresses setting forth in practical ways the carrying out of

the three-fold program, the Rev. Mr. Oscar Blackwelder, of Roanoke, Va., addressed the convention on Wednesday afternoon on the subject, "The Ideal Young Christian." Rev. Mr. Blackwelder is a young and forceful speaker and his words are worth pondering:

The fundamental characteristics of the ideal young Christian as I see them are as follows:

1. To read his Bible at least a little every day. If you and I love Him, we will read His Book. The story is told of a young lady to whom was presented a certain book, which, upon glancing over she found to be most uninteresting, and consequently the book was laid aside. Sometime after she was introduced to a young man and a friendship between them developed. One day, while discussing books, the title of this particular one was mentioned, and the young lady learned that the young man was the author. That evening she sought out the neglected book, and became so fascinated with its contents that she did not notice time taking her far into the night—the book had become interesting, for she had learned to love its author. If we love God, we will love the Bible, for He is its Author.

2. To pray a little every day.

Lord, what a change within us one brief hour Spent in Thy presence will avail to make.

We kneel, how weak,

We rise, how full of power.

We need to feel the gentle touch of our Guiding Friend upon our shoulder every day.

3. To help some one every day. There are three great thoughts by three great men I love to contemplate. They are:

Robert E. Speer, one of the purest, cleanest Christian men of the day: "Service is the living use of life."

Dr. John C. Seegers, of Mt. Airy Seminary: "Service is self-forgetful love."

Russell Conwell, that grand old man: "The only way to serve God is to serve humanity."

My Christian friends, a man's need and not his name ought to be the key that unlocks the door of our hearts. To love some one more truly every day, to help a wandering child to find its way, to ponder over a noble thought, to pray and to smile when evening comes; this is our task.

4. To support our Church every day. If service is the living use of life, then we will support our Church. The greatest place in which to serve is the Church and the greatest channel through which to serve is the Church. The Christian Church is the one institution in the world that has a program for the world. It is a band of believers in the Master, bound together by the cords of love in the service of those who suffer. Stonewall Jackson has always been honored, even by his enemies, for his Christian manhood. He was on his hottest campaign at the front of his army, but he found time to write to his Pastor, back in his little home town, these words: "My Dear Pastor: Enclosed is my check for my quarterly dues to the Missionary Society." He never forgot his Church.

5. The next mark of the ideal young Christian is



that he puts his heart into his work every day. The program of the Church is four-fold:

- To dignify work.
- To purify pleasure.
- To interpret love.
- To inspire worship.

The first purpose of a Christian education is to fit a young person to honestly earn a living.

6. The last mark of the ideal young Christian is to follow the Master every day.

I am not wise to know,
Nor sure of foot to go.
My blind eyes cannot see
What is so clear to Thee.
Lord, make it clear to me.

If you follow the Good Shepherd, you will be like my watch: you will be open-faced, you will have busy hands, you will be full of good works, you will be true gold and you will be well regulated. If you follow the Master, you will do God's will for life. And it is on the answer to the question, What is God's will concerning my life? that your happiness and success depend.

The First Objective

The remaining addresses of the afternoon were given over to the consideration of our first great Objective: Education. The subject was divided into three parts, each of which treated of one of the means used by the Luther League in the education of its young people.

Dr. H. C. Roehner, of Mansfield, Ohio, Editor of the excellent Young People's Page in *The Lutheran*, was the first to speak, his subject being "Topics." His address follows:

The subject of "Topics" has been assigned to me. It is a general subject which admits, therefore, of a general discussion. It shall not be our purpose to enter into a discussion of plans and methods, but to consider them from a general standpoint.

The way of divine truth into the human personality is through the mind. There are regular and uniform ways by which and through which the truth of God is to be brought to the consciousness and personality. We all recognize that ideas and ideals are the governing factors in human history. That individual who says that it doesn't make any difference what a man believes provided he does rightly, is feeble-minded. One might as well try to take apples out of the air regardless of whether there is an apple tree there or not. One is as possible as the other.

Right ideas are the fundamental things which concern us. Not only are we in a time of stress and strain in the economic, social and industrial orders, but we are also in the midst of the stress and strain of the religious realm, for there are vast numbers of those who name themselves Christians who have actually departed from the very fundamentals of the Christian faith and the Christian religion.

Fundamentally every one of the great problems which is throwing the world into turmoil today is a character problem—the problem of our relationship to God and to man. We say that the world is sick. There isn't a spot on the universe where you can place your finger and find peace and contentment. The whole world is disturbed. The whole world is sick. Some parts of the world are miserably sick and into this sick chamber the doctors have been called, and there the diplomats have come together; they have looked wisely; they have felt the pulse of this sick world; they have shook their heads in perplexity, until finally they have felt it wiser to call in another set of doctors. So they called in the financiers of the world, and at once there was spread abroad the hope that now the financiers, the great, mighty doers, were getting together, and they were going to prescribe the proper remedy, and lo, and behold, the sick man would soon be well and would be getting to work again. They found, however, that money cannot accomplish all things, and perplexed they have all thrown up their hands, not knowing what to do.

And then there came voices, and some of those voices are coming from strange places. And this is their message: "The only hope for the world is the Gospel of Jesus the Christ." It is absolutely surprising, my friends, that from the business realm, from that of the diplomats, from that of the rulers of the world, there is going out a cry today that the only hope for this sin-sick world is the Gospel of Jesus Christ. We have known it a long time; but now the world, not only the religious, but the business, the economic, the political and the social worlds are coming to realize that the world is going to destruction unless the Gospel of our Lord and Saviour Jesus Christ is applied to the problems and needs of today.

Now, therefore, members of the Luther League, we find ourselves as members of our young peoples' organizations in that course of training which fits us to take our place in the world and render the service that the world needs; and that brings me to that general theme which has been assigned to me, namely, the purpose of the "Topics."

I want to present to your minds and try to bring you to the realization of the tremendous importance of the consideration and discussion of the "Topics." Do not consider them lightly; do not consider them merely as something about which we shall talk for fifteen minutes from Lord's day to Lord's day. But consider them from the viewpoint of their relationship to the problems of the day and in turn to their relationship to our duty to our Heavenly Father.

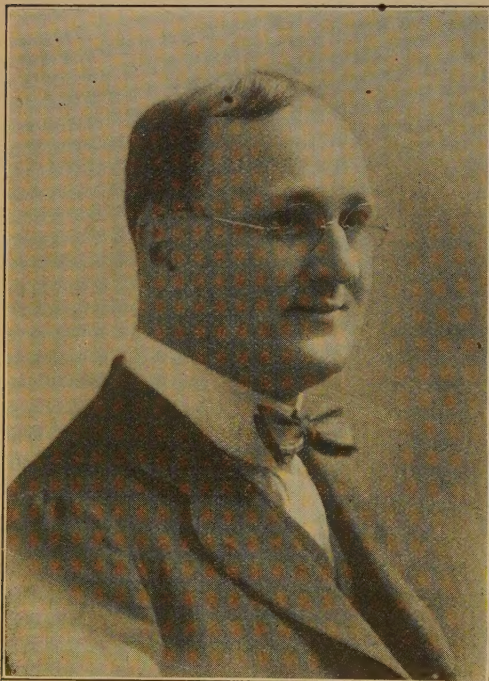
In the world today there are two great outstanding forces, one against the other. The conflict is on; the struggle is being waged; and upon the outcome depends the trend of the future civilization of our nation and of all nations—the forces of a materialistic conception of the philosophy of life on the one hand opposed to the conception which we have through the Gospel of Christ on the other hand. In the first case it means the lifting up of civilization; in the other, the turning of the back upon God and upon Christian principles.

Now in this training for service we have these Topics each Lord's day. These Topics are primarily



CONVENTION DELEGATES

educational, for it is through the mind that the truth of God enters into human consciousness and personality. That knowledge brings unto us recognition of our sense of duty to God and to our fellow-man. The Topics are further inspirational. It is not sufficient to make the human mind a mere filing cabinet of religious knowledge; it is necessary to have it touched with a flame of love. The use of the Topics should lend themselves to an opportunity for self-expression on the part of the young folks of our Luther Leagues. Up until the time that our young people enter into the Luther League, it is largely a process of being educated with them. When the boy or girl comes to the Luther League age, the adolescent period, it is time when that young person's life should be able to express itself or at least to begin to express itself. Through this self-expression convictions arise and are fixed in the personality. Right conduct follows right convictions. Through the Topics, therefore, the



WALTER BANKER

opportunities for self-expression, right conviction and right conduct are presented.

The fundamental principles remain the same throughout the ages. An underlying spiritual reality is not something that makes its appearance for the first time upon the stage in one generation. "The same yesterday, today, and forever." The only thing that changes is the application of these principles.

In the use of the Topics there must be impressed upon our minds a deep sense of personal accountability to Almighty God. We need to re-emphasize that sense. We must also bear in mind that the purpose of these Topics is to personalize the spiritual values and the spiritual realities of life. We are living in the days of the materialistic spirit when the wishes and desires as well as the appetites and the tendencies of the body receive first attention. It is high time that we shall resurrect the value of spiritual things.

I read a while ago in a certain magazine that the various elements that compose the human body may be bought on the open market for 98 cents. That is, the quantity of water, phosphorus, salt, etc., contained in the human body would cost about that much to purchase. Yet, my friends, there are thousands who give all their thought, all their time and all their energies and make as the supreme goal of their lives that thing which is only worth 98 cents. The Topics, therefore, should lead us away from this

selfish viewpoint of life out to a world view of situations and to a realization that we are citizens not only of the State of Pennsylvania, not only citizens of the United States of America, but that we are in deed and in truth citizens of the Kingdom of God.

Then, too, my friends, we must see straight. There are people today whose vision is so twisted that they do not see things straight nor in their right relationships. Young people, in our discussions one of the fundamental things that we must do is to have our visions clarified so that we may see things straight. It is necessary for a right relationship to God and for a right relationship to our fellow-man.

In conclusion, I would emphasize this one thing: There must be more than head in our young people's life; the heart must be taken care of. Machinery, organization, Topics; all of these things are of little avail unless there is a close devotion unto Almighty God. You must be willing and actually do take more time for meditation and prayer.

Use the "Topics," Luther Leaguers, and you will have these opportunities for self-expression, conviction, right conduct, world vision, clarified vision and closer devotion to Almighty God. It will mean that your League will be a better League through the use of the "Luther League Topics."

The second address on the objective on the "Reading Course" was delivered by the Rev. Dr. W. L. Hunton, Literature Secretary of the Board of Education of the United Lutheran Church. His remarks follow:

"Nearly everybody reads The News," is the slogan of a great metropolitan daily. Judging by the publishers' reports, the same slogan is true of the reading of books. Every book finds some readers. The *Publishers' Weekly* in a single year lifted 150,000 selling titles. New York book publishers alone can publish 250,000 books in a week, or more than a million a month.

The Library of Congress with its fifty-four miles of shelving has a capacity for 2,085,120 volumes and is capable of expansion to hold 4,500,000 volumes. Add the general public, the numerous Carnegie, and the institutional libraries to the thousands of private libraries and we can begin to appreciate the truth of Solomon's saying: "Of the making of books there is no end."

Our own United Lutheran Publication House during the biennium of business just ended published 484,100 bound volumes containing 124,531,000 pages of reading matter, to say nothing of the 7,000,000 pages of pamphlets and the 11,920,400 copies of the various periodicals printed and circulated.

The character, however, of much of the literature published today makes it very important to have wise advice in the selection of books to read. By way of illustration . . . is not a story to be read in mixed company. No tale of immorality in the worst slums of a modern city is more realistic than some of the precise picturing of details in that book. Yet in a few years this book went into 200,000 homes while during practically the same period with the greatest effort between 1,000 and 2,000 copies of "The Journals of Audubon," the eminent naturalist, were distributed.

The Society for the Suppression of Vice brought suit against a New York publisher for the suppression of three books. When the decision was handed down and the suit was lost, the Judge said, "The condemned books deal with phases of present thought." It is very evident that the thought is depraved. Yet the publisher now claims damages of \$25,000 for the loss of six weeks' sales of that book!

Much of the reading of our youth is questionable. Books are companions. Silly books are silly companions. A silly companion is a questionable companion, and a questionable companion is a dangerous companion.

The choice of books is important. The engineer, the chemist, the merchant will select books according to his occupation and his problems. The ladies must have a style book. Christians need a Christian literature, and Lutherans need Lutheran books.

By evening candle light and in the early morning hours a boy found his schooling in a few hard-gained books. Son of a poor Scotch immigrant, he began his life with nothing. From a lowly job as

a hobbin boy in a cotton mill, he rose to be the great iron king, and in order to show his appreciation of what books had done for him, he dotted this continent with libraries which bear his name.

Our reading courses may seem small and the books few, but they are choice books and through their conscientious use the seeds of eminent learning and unusual usefulness in the Kingdom of God may be sown.

Rev. C. P. Wiles, D. D., Sunday School Editor of the Board of Publication of the United Lutheran Church, followed with an inspiring address on "Bible Study." He held his audience from start to finish. His address, condensed, is as follows:

Bible Study is put under education in the three great objectives of the Luther League program.



C. C. DITTMER

Many people there are who think they can be educated without knowing the Bible. I don't care how much else you know; I say: No education is complete without a knowledge of the Bible.

We have to know something about the Bible before we can learn to love it. We give Luther a lot of credit which I think isn't always due him, but we never gave him too much credit for his emancipation of the Scriptures. He found the Bible, he unchained it, he translated it, he presented it as a mighty heritage to mankind; and I never see a Bible anywhere that I do not see the invisible hand of Martin Luther resting on it. When I read that the American Bible Society is putting out the Gospel of St. John for one cent, I say: "Thank God for Martin Luther!" Think of it! The whole Gospel of St. John sold for one cent in these times of the high cost of living!

There are two kinds of atheists—the people who say they are and the people who are and do not say so. The atheists are a group of people who say they do not believe in God—the laws that operate are the laws that just operate. The other set are the people who say they believe in God and live as if they didn't.

You and I are not going to have a knowledge of God and of His love until we love our Bibles and come to study them with a regularity that must mark everything else we do.

The Bible is not a book of statistics nor is it a mechanical compilation of questions and catch questions. There is such a thing as a mechanical study and a vital study of the Bible. The latter study is the more important and the one that will mean

more in your life. In studying your Bible don't bother yourself about dates. I think it is Albert Clay who claims that there were high states of civilization in Babylon 5,000 years B. C. God, my friends, does not date things in the Bible; man endeavors to do that.

The Bible is literature. The Bible is in English—thank God! It is written in a language you can understand. Our approach to the Bible, if we would only read it for its literary gems, must be the same as that to any other books.

Many give the excuse that the Bible is a very long book. It is not an impossible volume; forty-two books out of sixty-six can be read in forty minutes.

The Bible is deep. Because God gave it, because God inspired it, and because it is His Word, we can go on digging down deep into it and into its great truths and trying to make it plain, but it will never be exhausted to our own searching minds and hearts.

We come to the Bible that we might be built up. We must let its light flood our own hearts before we can flood the hearts of others.

But, my friends, you cannot be a strong Christian without reading your Bible. Spend much time with your Lord, go apart with the Master; yes, but I want to ask you how you are going to do it unless you read your Bible. The Master is not some intangible thing that you feel out of the air with your hand. You must study His word to know Him.

We ought, too, to come to the Bible with open minds. The day is on when there is a great struggle going on between what have been called the fundamentalists and the modernists. You and I need to be prepared for it; and how can we be prepared unless we love and study our Bibles?

The Bible, then, is not a book of dates, not a history of the expanses of time, not a record of genealogies—although there are some of them in it—but a book of life.

The Bible is a transforming book. No man will ever know his Bible until he finds the Christ there.

We must make the Bible in our Luther League work our constant companion. I have learned that when I have mastered one historical book of the Old Testament I have just about mastered them all; and when I have mastered one of the minor or major prophets I have mastered them all; and when I have mastered one of the Gospels, I have mastered all four of them; and when I have mastered one of the Epistles of Paul, I have the plan of all of them; for they are first, personal; second, doctrinal, and third, practical. Go back, Luther Leaguers, to your Bibles, read them until you love them, for until you do they will never open their treasure secrets and bring to you the mysteries of God through Jesus Christ.

Read your Bible every day, Luther Leaguers; it is the book of life.

The Second Objective

The second objective, "Life Service," was discussed under two heads at the Wednesday evening session, namely: "Life Service as a Vocation," by the Rev. Dr. C. S. Bauslin, and "Life Service as an Avocation," by the Hon. George M. Jones. St. Paul's Lutheran Church, where the session was held, has a large seating capacity, but even before the 8:00 o'clock opening hour had arrived the Church was crowded to its capacity, both the main auditorium and the balcony. An overflow meeting in St. Paul's Chapel, adjoining the Church, was necessary to accommodate the 1,200 and more persons attending the service.

In speaking on his theme of "Life Service as a Vocation," Dr. Bauslin, who is College Secretary of the Board of Education of the United Lutheran Church, said:

My friends, tonight I would like to call your attention to three brief messages, in booklet form, that you will find in the exhibit of the Board of Education in the display room of the convention:

"Every Man's Life a Plan of God," by Dr. Bushnell.

"Is the Ministry an Attractive Vocation?" by the late Dean Bauslin.

And a brochure, entitled "Fall In."

More important than anything else that I may say to you along the line of life service tonight will be these messages in printed form. On behalf of the Board of Education of the United Lutheran Church, I invite every one who is here to secure a copy of these three booklets before you leave this service.

I am glad to be here, because I am always glad to be among my friends of the Luther League—common friends of our Lord and Saviour Jesus Christ and of His dear Church. It seems to me, although I do not wish to appear in the role of a prophet, that I can forecast sufficiently to say that out of this great Luther League organization of the United Lutheran Church will come that continuous stream of young manhood and young womanhood who will fight the battles of the Kingdom in their day and generation. So I am glad to be among you again.

My young friends, I am glad, too, to be with you, for I have passed through some experiences since the last convention that have made me feel in a sense that I am getting old. There is no path back to our yesterdays. Our religion is a religion of adventure, and it always calls for the spirit of youth. I am glad, therefore, to feel tonight in your company again that there is no such thing as age—that age is not a matter of years and time, not a matter of hair, whether brown or black or gray, or no hair at all, but it is a matter of the spirit of adventure for our Lord Jesus Christ in answer to His call.

My part of the theme under the second objective of your Luther League program is "Live Service as a Vocation."

The call to service is not necessarily some mysterious light flashing in the heavens before your eyes and announcing to you, as it were, the call of the Lord. Life service as a vocation is not necessarily a hand laid upon your shoulder nor even so much as a whispered voice. It is not as Mohamet claimed it was, of God coming to him and taking him by the coat collar and throwing him on the floor and saying: "Mohamet, go for Me." Rather life service as a vocation ought to come to you possibly in the form of a teacher or of a minister of the Gospel, directing your thoughts and your conclusions as well as your convictions to the choice of your vocation, whatever it is to be, for God.

Life service, then, at its best and highest is a vocation, not a profession. It is a calling, a sense of the feeling, the assurance that you are called of God to do some specific, definite thing with your life, to stir up the gifts that are within you for some definite purpose of His great plan of redemption of the world. It seems to me, therefore, that the call to life service for God is found in the fact of the need, plus a need you know, plus a need you can feel.

Sometime ago burglars made a visit to the neighborhood in which I have my home. They made it extended and they made it determined. I had a feeling that I would like to get at the situation somehow or other and see just exactly what it was that they wanted. Possibly there was something in my room that belonged to them; or, I might have found myself in the position of the famous preacher who was aroused from his slumbers by a man prowling around in the darkness of his room. The preacher called out: "What are you doing," to which he received the reply: "I am looking for money." "Wait," said the preacher, "I'll get up and help you."

I want to say to you tonight that you and I have what this old world needs badly. There is no doubt about its great need today. May I remind you, my friends, that only a few years ago you and I were living in a proud world, proud of its commerce, of its arts and its sciences; and that while the diplomats were assembled at Geneva, dreaming and seeing visions of universal peace, a thunderbolt sent them to their homes to prepare and to take part in the reign of terror and unprecedented carnage, followed by gruesome famine and pestilence exacting their toll in many countries. May I remind you, too, that we lived in a sober world when the statesmen gathered in Versailles predicted that the means of wholesale and destructive slaughter might in a

future war wipe out half the human race? It is too destructive to contemplate. May I further remind you that we are living in a disillusioned world, that the much eulogized League of Nations has failed to become a factor, that the reconstruction of war swept areas makes very tardy progress? Now that the four years of war have been followed by four years of peace, the need of the world is greater than it ever has been, for the peace conditions that are existing today among these peoples are more terrible even than war conditions. The continent of Europe today needs healing guidance and healing from hate. It is the conviction of my heart that the stage of today is set for a possible score of eruptions, any one of which may entail far-reaching consequences. If I felt this world was putting its hope in the Washington Conference, or any other conference, I would be pessimistic; but I feel sure the world is coming to understand its greatest need and is coming to the feeling and thorough-going conviction that Jesus Christ is the Saviour not only of the individual, but of the nations and of the races of the world.

Optimistic? Yes, because every sky is bright with promise tonight. There is unrest everywhere; to be sure, political, national and international unrest. The promise is in the world tonight; the world does not know how to act. I do not believe ever before in the history of the Christian era there was such a feeling of sufficiency in the Church of Jesus Christ.

That is the reason why I say I am optimistic. I hate war. I hate war because of the red streams of human blood that it has spilled and sacrificed on its altars, because of our young men that I have seen pitted against its bayonets, because of its horrible and bloodthirsty motives. I am not a pacifist; I believe that in the affairs of men the scheme of God's saving grace and that without the shedding of blood there is no remission. I do not believe the great world war settled any question, but I do believe that it opened the door to the solution of the problems of the world in the name of Jesus Christ. That I do believe. I hear War say to Peace: "Behold the fields are now white unto the harvest," but I hear Peace replying: "Yes, but what have you done with my harvest?" It is an appalling spectacle those millions of young men dead, wounded and disabled. Statesmen have given the best of their thought to the solving of the problem, but it is still unsolved, for even tonight I hear the distressing pleas of those Christians dying at the hands of the unspeakably cruel Turk. "O, Lord, how long, how long?" I hear a mind like McDougal, of the History Department of Harvard University, saying that history is only a repetition of the rise and fall of great peoples. Are we also destined to plunge down in a day; or, are we going to rise to higher levels?

But I am optimistic. Everywhere I say the prophets are not only in the church, but they are out in the world as well. I took up recently a magazine of an educational institution, in which I found an article entitled "Mathematics and Religion." Think of it! Roger Babson said, some time ago: "Get ten business men together and nine out of the ten, regardless of whom they are, will conclude that the great need of the world today is religion." My friends, this is the testimony of thinking people today. There were never so many of them speaking with such an unsurpassed authority about this great need.

The need of today, Christian people, is our Christian faith. All down the line I could call to mind a score of them. For India there is Ghandi. I don't care what you call him or what you think of him; but at the gates of Bombay, they tell me on good authority, he and his followers were heard to sing hymns like: "Nearer, My God, to Thee," "Lead, Kindly Light," "In the Cross of Christ I Glory, Towering O'er the Wrecks of Time." Every sky, I say, my friends, is bright; yes, bright with the conviction of the whole thinking world that the transcending need of the world is Almighty God. Out of all this darkness, this chaos and this doubt it seems to me there is today one Face distinct and clear, the face of One who, with the Divine knowledge of coming events, pictured things just as they were to be today when He said: "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places." Now there have been "wars and rumors of war, and distress of nations with perplexity in all times," but, my friends, was

there ever a time when the world was so full of fearful conditions as it is today? "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

The fearful conditions of the world reveal it seems to me, as never before, the great, clear call of God for service in His name and the enlistment for fighting of His battles. You remember how our President in New York City not so long ago, looking over the bodies of 5,000 dead soldiers brought home from France, said: "It must not be again." Yes, it must not be again; but, my friends, as you and I study the needs of the world today we know that it will be again. War and bloodshed and the like will be again in this old world unless the Church of Jesus Christ preaches the pure Gospel of the ever blessed God.

Do you know there are 10,000 home mission fields waiting and calling for volunteers to work in those fields? It is the call of God. There are 40,000 pulpits vacant in this country today, of which 5,000 are in the United Lutheran Church alone. Half the world is without teachers, doctors, nurses. At your firesides and in your Leagues there are those fine young men and women whom God is calling to a life of service for Him. There is a call to some of you to go abroad in the spirit of service for Him. There is a call to some of you to go abroad in the spirit of healing and minister after the fashion of our Lord and Saviour. There is a call to some of you to spend your life service as attorneys, that you may bring men and women closer to the Great Judge of the earth. There is a call to some of you to enter upon social service, that you may bring the community in which you live to the high service of the Lord Jesus. And there is a call to some of you to go out from this land into foreign fields to preach Christ as ministers of His Gospel.

Shall America, who holds one-third of the world in her hands, and with her manpower unimpaired to any appreciable degree, be content to be the Dives of the nations, while they sit with gaunt and bony arms at our doors, asking only for the crumbs that fall from our tables? Or shall we rise in response to the call of God and place our lives at His disposal for service? I throw it out to you as a challenge. Won't you give the world the thing which this old world mostly needs? The Church of your love and of your devotion does not want you to wait until you have grown old and then offer the ashes of a misspent life to the world's Redeemer. No, she wants you to begin now, at this very convention, to give your life, to consecrate your life to Jesus Christ and to His service. I submit to you that God may be calling you to see the world's need so that you may feel the world's great need, and be willing and ready to place your own life at His disposal. I want to commend Him to you as your Companion on life's highway, traveling the road with you, keeping step with the multitude, shoulder to shoulder. I commend Him to you as your life's Guide, as your daily companion on the broad way of life. Lift up your hearts to Him and say with Isaiah: "Here am I, send me."

The intense earnestness of his appeal found expression in the congregation's heartfelt singing of the hymn of Christian consecration, "Take my Life and let it be, consecrated, Lord, to Thee." It was an inspiration to be one of that vast audience, conscious of a new consecration to service.

The address of Mr. Geo. M. Jones, of Reading, was attentively listened to as he spoke on "Life Service as an Avocation," saying:

I do not know what Dr. Bauslin told you he meant by a Vocation, since I did not hear what he had to say, but I will tell you what I should say is meant by a Vocation. It is a calling to which we yield in pursuit of a living. It should be a necessary and useful work, although there are many vocations that are needless and injurious to society.

An avocation is an unusual work that occupies a part of our spare time and for which we are not paid because each one must have a vocation to be self supporting. We are pleased to read the following paragraph in the letter of greeting issued by our hosts in this charming city of York:

"Recently the city learned that all work and no play makes Jack a dull boy, and consequently became intensely interested in playground and recreation work. So zealously did it follow this idea, after it once became sold to it, that the system which has been worked out is now taken as a model by the Playground and Recreation Association of America as the finest type of work in cities of the size of York."

If no play makes Jack a dull boy, it is very likely that Jill will soon be "tumbling after" in the same dullness. It is evident that the city of York has been sold on the idea that children and young people were created for other purposes than merely to make a living. For its protection as a city and for its commercial and industrial prosperity, recreation has been found to be a necessary part of its civic life. This cannot be called a generous impulse nor an evidence of Christian love of children. It is a body of citizens protecting itself from rowdiness, juvenile vice and undeveloped human bodies.

As good Christian citizens rendering unto the state the things that the state should have, we applaud and join in providing public recreation for the welfare of society, because, society must be protected as far as possible by promoting the happiness and health of all its citizens, young, old and otherwise. Public recreation is a branch of social welfare supported by the state for its own protection.

As citizens of the Kingdom of God, our churches and societies often are urged to unite with the state or with unofficial civic bodies to promote public recreation and many welfare activities. Our Church has almost uniformly refused to be joined officially with all movements for correcting the ills of society. Commercial bodies, reform leagues and scientific societies are in the habit of denouncing Christian bodies that refuse to help save the state, "when wealth accumulates and men decay," threatening our political institutions, our commercial power and our physical and intellectual fitness. When we sing the words, "God Save the State," we know that God will do it through the only way he has ever given us, which is the application of His word and sacraments to each one individually.

Before discussing life service as an avocation, therefore, we must form a clear idea of the importance of all avocations. Everybody has an avocation, whether it is of his own selection or not. All of us have more or less pastime in which to do what we please. What we do when we have nothing that must be done, proves our quality. Getting past our pastime is dangerous business for many adults, and is usually more dangerous for children and young people. It is our pastime that gives us a chance to try to do our best or our worst, or nothing, if that were possible. If we do not have enough mind or motive to select our own pastime pursuits, we will always find plenty of companions, commercial entertainers, social organizations, schools, churches and public duties, vying with each other to make use of our time. This is enough to show that our recreation time is valuable.

York does not want its Jacks and Jills to be dull boys and girls, nor does any city, state or church want the boys and girls to fall down on any hills which society and the Church is teaching them to climb, so that they will be useful and happy. But as a Church, it is our duty to see that our young people in their recreation hours are not limited to those things we usually call fun. We want them to add joy to their lives. It is a misfortune, in the use of our English, that the words "fun" and "joy" are being used incorrectly as meaning the same thing. Indeed, "joy" is getting to be the term applied to the most extreme and even the most dangerous kinds of fun. The correct meaning of fun is merriment, play and innocent foolishness. This may properly be part of our social life in the home, church and state, but, what has become of the word "joy"? Its use was formerly limited to the highest and holiest pleasures of life. If the word "joy" were taken out of the Bible it would be difficult to find a suitable substitute. Today its beauty and purity is betrayed and marred by such expressions as "joy ride," "joy land," "joy party," "joy night," and "Oh, joy!" The self-styled advocates of personal liberty say that the church people are trying to take the "joy out of life." They cartoon us as funereal, long faced, square jawed, miserable people unfit for companionship and not half as

pleasant as a good undertaker receiving visitors at the house of mourning.

Those that have made life service one of our avocations still have time enough for fun, and have added much joy to our pastime. We have not been satisfied to have Jack get over his dullness by teaching him how to play, laugh and do funny things, so that others will laugh at him. We have learned that there is a joy in service that gives more pleasure than fun in play. As a matter of fact, the basis of both fun and joy is the expression of ourselves in the things that we most like to do, whether it be a game of chance or skill, a song, a dance, a physical feat, or some other expression of what we believe to be the best and pleasantest thing we can do. It is a gift of God to be able to enjoy the doing of good for the comfort and happiness of others. Who has not heard of the joy with which the charging heroes went over the top and the joy of the tireless doctors and nurses who restored to life and comfort what was left of the charging heroes? It is inspiring to hear them tell of the intense joy of such a life of service. They were expressing themselves by giving the best that was in them to make the whole world better and happier. It was truly an avocation, because it was not done for pay, it was not their usual pursuit.

What life service can we offer to our young people that will enable them to discover the joy in a life of service that surpasses in its pleasure all the laughter, games, amusements and stunts that were ever devised by expert directors of recreation? Life service offers many opportunities for all talents and all circumstances. At this time we cannot consider them in detail. We submit a few branches of life service to illustrate the point. Companionship is the simplest and most frequent. The selection and treatment of our associates will bring sorrow or joy in its true sense in proportion to the number that we have selected as companions for fun and those that we selected because of the joy to be found in kind and sympathetic friendship. Helping a child that has been knocked down on the street is an easy form of life service for even a brutal policeman, who might under other circumstances hit the same child on the head for being noisy on the way home from school. Our young folks must learn to help children, at all times, not only when a sympathetic crowd is gathered on the curbstone. We must help our awkward boys and timid girls to forgive each other's queernesses and discover each other's powers. We must help the invalid, the bewildered foreigner, the dirty children of the alleys, and the poor, little rich ones of the avenues. There is more life service waiting for servants than there are servants ready to do what has been called "angel's work below."

Children and our young girls and boys of school age are not normally foolish and silly. We only insult ourselves when we call them so, because if they act that way, we have not responded to their demands when they say: "What shall we do?" "Where shall we go?" "What is that?" "Tell me a story." "How do you do this?" "Who am I?" and enough others to distract the mind of anybody that thinks children's questions are silly, and to delight the mind of anybody that has discovered that the child's new life is just as interesting and wonderful as was America in 1492; electricity, in 1892; and the latest discovery of 1922.

Life service is a challenge waiting for our girls and boys to come forward in life's field of action as did the knights of old. The knights of romance and adventure and the fair ladies whose admiration they sought did not consume all the glory of knighthood. The author that wrote the book entitled "When Knighthood was in Flower" has expressed a popular notion that the flower has withered. His glittering armor of steel is in our collection of relics. The noble knight is dust, but his spirit goes marching on; yes, a better spirit than his has been challenged by the service of the world today. The knight of old was ready for military service, the tournament and adventures on the highway. Many of them were more interested in the cup used by our Lord in the Last Supper than in the cup of cold water for the little ones. They were more interested in releasing wealthy heroines from the castles of their rivals than in doing the deeds of tender sympathy that would bring joy to the lives of children, the aged and the unfortunates. The modern knight puts on the whole armor of God described by Paul in Ephesians.

Instead of castles on the hilltops, we have powerful institutions that often threaten the welfare of society; instead of dangerous forests infested by thieves, we have the mystic mazes of up to date city life with a thousand pitfalls for every thief in the forests of old times. We have a devouring greed infesting commerce and industry that threatens to become more dangerous than all the dragons of every fairy tale, ancient and modern.

Young women, the challenge is to you. Young men, the challenge is to you. Who does not want to be a knight? In the battle of life, wearing God's armor, defending the truth both can be knights, guiding the young, helping the weak, teaching the ignorant, restoring the fallen. The devil walks about like the fabled dragon seeking whom he may devour. If they are willing, the children of God can walk about seeking whom they can help. God's knighthood is now in flower, and the flower will not perish while God is on His throne. Is there any joy in His service? Can there be more joy in any other service?

Our League has offered itself to the young people of the Church as a training school for such knighthood. In our rally hymn we sing that we are "Leagued together to battle for the right, to serve the Lord of Armies and the Prince of Peace." We have chosen Christ, because having chosen Him we will find joy in His service, and having sworn allegiance, we are ready to don our armor. As the knights of old took their training, so must we. We therefore expect study of the Word, practice of good works, choice of good companions and loyalty to the Church. This training, the League is improving with each year of experience. We learn in the League to go forth to life service.

This life service must be made one of our avocations. Our vocations seldom give us a chance to express all the ideals that we carry in our hearts. The daily routine of necessary self-support is often so depressing that we must have the noble impulses of a life or service as an avocation in the moments of pastime. Not that the whole round of daily duty has no opportunities to serve in many noble ways, but when the hour of leisure comes with its chances to do just what we please instead of only what we must, it is then that our innermost life expresses itself. If the whole armor of God seems too heavy, take more training in His service. It has been worn in many struggles, in which weaker soldiers than you or I have conquered. You can learn its use as easily as you can learn any other avocation. You must learn its use if you expect to find the highest joy in life and to enter into the joys of your Lord hereafter.

The Third Objective

The third great objective of the Luther League—Missions—was ably discussed by Mrs. Rosalyn Summer Sease at the Thursday morning session, held in Christ Lutheran Chapel after the devotional half hour. She spoke clearly and with force, revealing her deep consecration to the missionary cause. She said in part:

Thursday Morning Session

The evangelization of the world depends upon the youth of today. It is a task for youth, because the missionary life requires the physical vigor of youth. Frontier life is hard. It is a task for youth because fresh minds, too, are needed in the task.

If the Church of tomorrow is to be a missionary Church, then you and I must make it a missionary Church today.

Luther Leaguers, I have come to challenge you as a Luther League, to put on a more aggressive missionary program than you now have. We as a Church have lost heavily of our young people because we have failed in many cases to give adequate training and opportunity to these young people. In the future, therefore, we must feel a greater need of fostering attractive missionary plans for our young people.

How can we do it? 1. We must give our young people a picture of the Living Christ. We must make the needs of the world so vivid to them that our young people may see the personal obligations resting upon them for this work. Our young people

must be led to see more vividly the spiritual destitution of the non-Christian lands as Christ alone sees these conditions.

Our Luther League would do well to enlarge and increase her present missionary program along the following four lines:

1. Along that of missionary education.
2. That of a definite program of missionary intercession.
3. That of a program of missionary giving.
4. That of missionary service.

I am delighted with what the Luther Leagues are actually doing along missionary lines, as I read about them in THE LUTHER LEAGUE REVIEW, but we must do more.

The appeals for the need for missionary activity must become personal if we want to catch the interest of our young people. Our first step must be a far reaching campaign of missionary education. Your Luther League is a training camp, whether you think that way of it or not. We want you to make it a real missionary training camp through the proper and effective use of missionary sermons and talks, information on missions, missionary pages of our Church magazines, THE LUTHER LEAGUE REVIEW, missionary reading courses and mission study classes in connection with our League meetings.

This program of missionary education will fit us for the exercise of the greatest gift which Christ gives us, the gift of intercessory prayers—the greatest need of the world today is intercessory prayer.

We need training, too, in the art of definite, systematic and intelligent giving. Only a fraction of our people are carrying the financial burdens, and we must begin now and continue to train our young people to give more intelligently, systematically and definitely.

Young people are always eager to serve. There is probably no leader among our Luther Leagues who does not constantly find young men and women willing and eager to serve in our Church; too often, however, we find unfortunately that there seems to be no place for them. They are going into other denominations and into other lines of work, where these churches and those occupations are willing and ready to give them places of service. The problem for us to face right now is to get the work and the worker together. The diversified calls that come from the Boards of our Lutheran Church must be made known, and our young people must be put in touch with these needs.

I believe in some large measure that the future of our Luther Leagues depend upon whether we enlarge and stress the missionary program of our people now.

The live League is a missionary League.

Luther Leaguers, I challenge you to go home and to make a great and more consecrated effort than you have made in the past to make your League a missionary League.

But remember, before you function as a leader make sure to consecrate your own self to Jesus Christ and His work. You cannot lead others until you have led yourself, until you have fully consecrated yourself and your gifts to Him. You must do this for the sake of your own League, for your own Church and for the sake of the Master.

It is really wonderful to think and to be conscious of the fact that Jesus Christ is working with you and will help you to carry out His plans for the saving of mankind through Jesus Christ."

The Closing Address

At the closing session the largest audience of the convention was assembled at St. Matthew's Lutheran Church. Admission was by ticket only and 1,500 persons crowded the church, the large balcony and the adjoining Sunday School rooms. Even so, many were turned away, the Secretary herself being almost among those shut out of the meeting. There were three "main attractions"—the Loysville Orphan Home band, the Pageant, "Luther's Coat of Arms," by local Leaguers, and the address on "The Luther League and the United Lutheran Church," by the Rev. Dr. F. H.

Knubel, President of the United Lutheran Church.

Dr. Knubel spoke in his usual forceful and convincing way, and we quote his address practically in full, as follows:

It is a privilege to have this opportunity to present personal greetings to the Luther League of America, since I had a part in the very earliest beginnings of the Luther League, about thirty-five years ago. It is a far greater privilege, however, to present to you in convention the greetings of the United Lutheran Church in America, since the Church is fully conscious of the important part which the Luther League had, by its activities, in bringing about the merger of three great Lutheran bodies in this country. The United Lutheran Church greets you with the assurance of its trust in you! One of the greatest incentives in life is to be trusted. Thus your Church trusts you.

What is the Luther League? It can perhaps best be stated as being the officially recognized organization of some of the young people of the Church for the good of all its young people. The purpose of the organization is, according to your own statements, to promote in the largest sense the loyalty of the young people to the Church.

In order that we may understand that purpose, its greatness and its difficulty, it may be helpful to attempt an answer to two questions. First, what is the Church? Second, what is the state of mind of our young people whose fullest loyalty to the Church is to be gained?

In answering the first question, the Church is, above all things else, the perpetuation of the life of Jesus Christ upon the earth. It is a tremendous thought for mankind to conceive of the Church as continuing on among men that wondrous life. Men today are stressing the thought of the presence of God in all life. God is controlling the purposes of humanity and the history of the world. The life-giving power, however, of God, of Jesus Christ on this earth exists alone in the Church.

The Church is, in the second place, the promoter of ideals. Christ is in all things the ideal. He is the ideal of manhood, of social obligation, of the God life in man, of redemption for mankind. All of His teachings are presentations of ideals. He constantly used superlatives.

The Church is, in the third place, the pillar of truth. She has no theories, no philosophies, no platitudes, but the truth. Christ would not argue with those whose hearts were set against God and righteousness, but He presented His revelation as reasonable. His call to men is to think. It is a new, but a true, definition of education when we say that education is the cultivation of ideals. It is as the promoter of ideals that the Church is the pillar of truth.

In the fourth place, the Church is the preacher of service. This is its great practical contribution to the activity of the world. It is the only organization of utter unselfishness which exists upon the earth. Men know this fact, though they are not always ready to acknowledge it.

The above aim to give some definition to the Church fits in absolutely with our own aim as the United Lutheran Church in America. This definition fits also into the Luther League's program of education, missions and life service. It is to this Church that you are aiming to win the loyalty of the young people.

We must turn now to our second chief question: What is the state of mind of these young people to whom the Luther League is appealing for loyalty? They are not heathen; they are of the Church. However, while they are of and in the Church, they are living in the world. The world, with its influence, is the very opposite of the Church. Let us note this contrast, especially in its influence upon the young people.

For instance, while the world today praises righteousness, praises Jesus Christ, it is satisfied with merely an appearance of righteousness. Recent years have revealed very clearly that our venerated Christian civilization has worn very thin. Nevertheless, the world looks fairly good to youth. It seems enough to be conformed to the world's appearance of righteousness. The deep, glorious holiness of Christ and the need of His redemption are not perceived even by many young people of the Church. They see no reason for a holiness which is deeper

and different from what the world puts on. It is difficult, therefore, to win their loyalty to a Church which, as stated above, is the perpetuation of the life of Jesus Christ upon the earth.

In contrast with our second definition of the Church as the promoter of ideals stands the fact that the world lives in purposeless pleasure. Pleasure is right and good. The Church may rightly have regard for it, may even provide for and supervise the pleasure of her children. However, *purposeless* pleasure, which regards pleasure as an end in itself, which knows only the law of self-indulgence, is of the Devil. In the madness of pleasure today it is easy for youth to lose the thought of purpose in life and to forget the call of ideals. It is difficult, therefore, to win their loyalty to the Church which is the promoter of ideals.

As a third fact concerning the world, we must recognize that it encourages superficial thinking. It was a wise man, in the understanding of the world, who said: "Learn to think; it will profit you. There is so little competition." The superficial newspapers and magazines and the conscienceless novels form the bulk of reading today. Our young people are not developing brawny brains. Men are measuring all things by the offhand rule of thumb. The ignorance concerning the Church is colossal. Our young people are sadly confused; they are mentally in chaos. Very clearly, it is difficult to win their loyalty to the Church which is the pillar of truth.

Last of all, the world drives on with selfish work. From the world's point of view, the work of men is merely a means of livelihood. It becomes a weariness and a drag. All are anxious for any chance to retire from work. They are looking for leisure. This entire conception of human work is fundamentally wrong. The true conception is that work is to be service. Men are not to ask what they are to get by their work, but what they can *give* through their work. This fatal blunder of the world disturbs its entire economic life. It is very clear, for our present consideration, that it must be difficult to win the loyalty of young people to a Church which is the preacher of service.

In the above aim to present the contrast between the Church and the state of mind of the young people, I would have it understood that it has been by no means my desire to condemn our young people. Let it be said again that they are not heathen. God's Word is in their hearts. The world has bewildered them. They need the help of the Luther League.

The contrast has been placed before you as a Luther League in order to encourage you if you do not gain membership as fast as you wish. An appreciation of the difficulty of your task is worth while.

The contrast has been drawn also in order to spur you on. Make your program more intensely definite than ever. Prosecute that program more aggressively than has ever been the case. Let patience be a watchword of yours, for patience is perhaps the greatest virtue. It includes endurance, perseverance and confidence. In carrying out your program let everything center upon development in the individual congregations. It is there that these bewildered young people are to be won one by one.

There is a consecration upon your lives, young men and young women, there is the consecration of a vow which, at the altar of God, you made as the utterance and expression of your life. There is the consecration to serve the King, who demands your loyalty in all the fulness that your heart can give, the Lord Jesus Christ. So, in the language of the old Norse King Olaf, I bring the appeal to you, young men and women of today, "Men of the Bow, Men of the Cross, Men of the King: Forward."

As the Convention was in session on Thursday morning, September 21, which day marked the four hundredth anniversary of Martin Luther's translation of the New Testament into the German language, the regular session for that morning was adjourned at noon so that fifteen minutes could be given to an appropriate celebration of the important event in Lutheran history. The speaker for that special commemorative service was the Rev. Dr. W. E.

Brown, of St. Matthew's Church, York, whose address is condensed as follows:

It is very fitting that we as Luther Leaguers should pause for these few moments on this day, and in this convention, to celebrate the Four Hundredth Anniversary of Luther's translation of the New Testament into the German language.

There are three great types of the Church in the world today. 1, the Catholic Church, which is divided into the Roman and Greek Catholic churches; 2, the Protestant Church of the Reformed Group, and 3, the Protestant Church of the Lutheran Group, or the Lutheran Church. These three great types of churches differ in relationship to the emphasis which they place on certain things. Catholicism emphasizes The Church. The Reformed Group emphasizes the Holy Spirit. But the distinguishing and characteristic emphasis of Lutheranism in Luther's time, in the past, now and forever is and will be on The Word, the inspired Word of God.

The life of Luther revolves about three historical places: 1, Wittenberg, the place where Luther nailed his Ninety-five Theses on the church door, and where he preached and taught; 2, Wurms, the place where Luther defined his faith against that of his enemies, the emperor and the world; 3, the Wartburg, where in the mysterious providence of God he gave to the world the greatest, the most remarkable, the most popular, the most heart-searching and life-inspired translation of the Scriptures that the world has ever had.

The Wartburg, therefore, with its translation of the New Testament by Luther into the language of the people, stands out as the first great, outstanding, constructive event which made possible the Reformation.

Luther, in his translation, laid down three principles of interpretation: 1. The translation must be based upon the original language. Luther's translation exceeded all others, because he went back to the original sources. 2. This Word of God searched out from these original sources must not only be interpreted in the language of the people, but in the very spirit and life of the people. 3. Luther said: "There cannot be any sound interpretative translation of the Word of God except it be done by pious and reverent men and women."

One of the distinguished visitors who attended the convention and was accorded the privilege of the floor, was General Azgapatian, an Armenian, who is a graduate of Robert College, Constantinople, a post-graduate of Geneva University, Switzerland, and of Columbia University, New York. General Azgapatian was engaged in the World War in the Czar's southern army, which was then fighting the Turks. For two years they participated in that tremendous and victorious struggle, in the Caucasus, in Persia, and in Armenia, against the Turkish armies. They were about to join the British in Bagdad, when Bolshevism got the upper hand in Russia, completely disorganized the army and established a reign of murder and persecution, so that the General and his wife, whom he had married in New York years previous, were obliged to escape to America. Since their arrival here, they have been ardent workers in the various American Red Cross, Liberty Bond and other patriotic drives, and now they are devoting all their time to the service of the Near East Relief. Although he was able to speak effectively in eight languages, he spoke fluently in English. A condensed report of his address is as follows:

I came from New York to present to you an

appeal, an appeal not for a contribution but for an endorsement of the splendid and far-reaching work of the Near East Relief.

When the war broke out the Great Powers of the world soon realized that, in spite of the millions of men they had fighting for them, they still needed the co-operation of the smaller nations. The smaller nations were therefore appealed to. It was not surprising, consequently, that we found in our midst representatives and agents of these great military powers. They came to us not only in our own country, but wherever we were forced to go on account of the Turkish oppression—in Europe, in Africa, and even here in America. They came to us and said: "What are you going to do? Aren't you going to fight side by side with us?" We felt that so far as we as a nation were concerned we had nothing to gain, and much perhaps to lose by joining in the war; but when they said to us: "We are fighting for democracy; we are fighting for civilization and Christianity, and it is your duty, as the oldest Christian peoples, to do your share of the fighting for civilization and Christianity," we responded to the call.

Our situation, however, is different from the situation of others. We are in the midst of uncivilized peoples, in the midst of the cruel Turks, the Kurds and the Tartars. By fighting with the ablest of our young men on foreign fronts, we left exposed to the mercy of these cruel peoples our families, our homes, our children, our all. But we did it all on the assurance that Europe and America were on our side, and would help us and protect us. They will stand by you we were assured.

And we did give of our best. Out of our five millions of people we gave more than a quarter of a million soldiers to the Allies, who fought on all fronts. We fought everywhere, and we won important victories. The great commanders of all the Allied armies commended us for our courage. General Allenby said of us: "I am proud to have such brave and courageous men under my command."

But, when the armistice was signed, the Allied Powers promptly forgot us, and left us exposed to the cruelties of the unspeakably cruel Turks—only a Turk can devise such methods of cruelty—and to the mercies of the Kurds and the Tartars. While the other smaller nations have been assisted in their work of reconstruction, we have had to continue our fighting against these peoples. We are still fighting in Armenia.

How can you expect, then, these refugees of ours to take up the work of reconstruction? Half a million orphans have suffered from the cold of an Armenian winter and from exposure. Some 300,000 of them have perished, and 200,000 more are dependent upon you and upon your country for the bare necessities of life.

We hope and pray that the appeal of the Near East Relief on behalf of our people may not be in vain, but that they may secure the means of carrying the generosity of the American Christian peoples to this oldest Christian peoples of Bible lands. Scores and scores of hospitals have been established along the coast, where they are within reach of European protection. About 100,000 of the orphans are being taken care of at the present time by the Near East Relief. There are still just as many outside.

What have they done to suffer like this? Many of them have formerly been rich. Their mothers and fathers have died the death of martyrs. Why? Because they refused to renounce the Christian faith. They only had to raise their hands, signifying their renunciation of the faith of Jesus Christ, and all would have been saved—their wealth, their riches, and even their lives; they did not even have to say a word. But could you expect these loyal Christians of the oldest Christian peoples to deny the faith of their fathers even at peril of death? How could you?

Now the children of these Christian martyrs are appealing to us. Shouldn't we at least take care of their children?

Seven cents a day is the cost of taking care of an orphan; an expense of \$60 a year.

The Near East Relief, which is seeking to care for these orphans, is not an organization of any denomination, but an organization of the Christian peoples of America. It has the same standing as the American Red Cross. It has been incorporated by a special act of Congress. Ninety-six cents out of each dollar contributed reaches its objective.

I appeal—we appeal—to you for this: That this convention of Lutheran young people of America

endorse the work of this Near East Relief and that you inform your local societies that you approve of the work of this organization.

The land around Smyrna in particular, just now, is appealing to America. The Near East Relief has already sent thousands of dollars of food there. God has supplied America with an abundance. With wealth and prosperity goes responsibility. Stand by us, Luther Leaguers. We are perishing. We need your sympathy, your help and your co-operation. I know you are not going to refuse this to us.

Upon the conclusion of General Azgapegian's stirring address, it was requested by the convention that the Committee on Reports and Resolutions bring in during the convention such a resolution, endorsing the work of the Near East Relief.

My Country, India

Another most interesting personage attending the convention was Miss Evangeline Lazarus, of Madras, India. Miss Lazarus is the daughter of one of our native pastors in India and is taking a kindergarten course in England, being at present on a visit to America. Dressed in native costume, as she approached the platform the entire audience arose as a mark of respect and honor. Her remarks, couched in excellent English and made in a sweet, low voice, captivated everyone present. Among other things she said:

Friends of the Luther League: They say that brevity is the soul of wit, so I am going to try to tell you the tale of 350,000,000 people in about twenty minutes.

During the two months I have been in America, traveling in the United States and in Canada, I have found, as I have traveled about, that God has given the great country of America many, many blessings.

Today we have been listening to address after address of all that has been done in your study classes, your leagues, your literature, and so on. How I wish I could tell you in these few moments how these 350,000,000 of non-Christian people are just dying for this message of Christian love. Of these 350,000,000, only 4,000,000 are Christians. How I wish I could plead with you to tell you how many of our people are dying for lack of the Good Tidings! In the city of Madras we are very fortunate. We Southerners are supposed to lack wealth, but we have brains, and to us has come God's blessing in many ways.

To every 10,000 people in India there is one doctor, and then when we are overrun by an epidemic you can easily imagine there are many of these 10,000 people dying daily. In your country now is Dr. Ida Scudder. She is pleading for a medical school at Vellore. If ever it comes your way to support the cause, support it with both your hands and God will bless you.

In India, women especially would rather die than have a man doctor attend them.

We Southerners are well ahead in education. I have had the privilege of belonging to the first set of graduates from Union College. Dr. Scudder and various others of the College Mission Board are traveling through the States, and I hope it may be that you will hear something from them of the good work that is being done there. We now number over 150.

India, as you have heard today, is passing through a very critical period, and we Christians feel that the time is coming for the salvation of her men and women through Christianity. We believe that Christianity is not to come to India through any other channel except through her own women. Her women are to be her salvation; they are to be educated, they are to bring evangelization straight to the doors of India's homes, and that is well on the way to accomplishment. There are forty-two Hindu girls in England just now, taking advantage of the best education that can be afforded. Only three are

Christians, the remainder are Hindus. If a Hindu man or woman crosses the ocean, he or she is supposed to break caste. But when you ask these Hindu people what they have done with their caste, they say that they have left it in the Indian Ocean, to pick it up when they go back. It means that caste is breaking down. Now they walk and eat side by side with one another.

When I first came to America I must say I had a very unpleasant meeting with Americans, so much so that I decided to take the next boat going back to England and warn others not to go to America. But you will be glad to hear that I have since changed my mind.

I have been watching the way in which the churches, the Sunday schools, the teachers and the pastors work together for the good of their neighbors and of their flocks. It makes me feel ashamed of myself. I feel really heartily ashamed of what little I have done.

What I want to do is evangelize the Hindus. The missionaries who go out from every country to India sometimes have a way of getting into touch with Hindus, but not with the most orthodox families. That is where we native girls have a chance. We can get straight into the Purdah. I had that privilege two years before I went to England. The little girl was an orphan; and when I asked the British official to give me the appointment, he replied that I was too young. I answered: "Try me." I took charge of that girl for two and a half years. She belonged to a very orthodox family. I finally influenced not only the girl, but her people as well, for since then she has become very ill and she has remarked to many people that what she has learned was from her last governess, who was a Christian. She is hoping that when I get back I will take charge of her two little children.

Many people think that it is not necessary to send out missionaries to our land. They seem to think that the missionaries are not wanted. Quite often I have had to stand up quite bravely and point out to those Anglo-Indians that it is necessary today—and it will be so for another hundred years—to have our good missionaries with us.

It is difficult for 4,000,000 of us to go around disseminating the Word among 350,000,000. Even though India is much smaller than your United States, it is three times as thickly populated. Our greatest difficulties are the lack of transportation, and the difference of languages, even within a radius of fifty miles. It is quite necessary for us to have missionaries.

India is striving for something which she sees in the distance. We know it is a longing after Christ, but they do not yet understand what it is they are seeking. It is for us Christians to take advantage of this opportunity.

I ask for one moment's prayer each day for a country which is not hopeless. I say to you again: Educate the women and their children and you have the home and its influence.

(To be continued in December Review.)



One of the most encouraging features of religious life in America of recent date is the great and almost spectacular success of the new newspaper feature, that is, a combination of essay, editorial and sermon, and that goes under the name of sermonette. More and more newspapers throughout the country are taking it each day, and it proves conclusively that man is still incurably religious, and that the newspapers of the country still want to satisfy the best tastes of their readers.



The race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—*Oliver Wendell Holmes.*



MISS LAZARUS.

There are persons so radiant, so genial, so kind, so pleasure-bearing, that you instinctively feel in their presence that they do you good, whose coming into a room is like the bringing of a lamp there.—*Henry Ward Beecher.*

It is almost always when things are blocked up and impossible that a happening comes. If you are sure you are looking and ready, that is all you need. God is turning the world 'round all the time.—*A. D. T. Whitney.*

We can only have the highest happiness such as goes along with being a great man, by having wide thoughts, and as much feeling for the rest of the world as for ourselves.—*George Eliot.*

Some people bear three kinds of trouble—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale.*



Speak History! who are Life's victors?
Unroll thy long annals, and say,
Are they those whom the world called the victors—

Who won the success of a day?
The martyrs, or Nero? The Spartans who fell at

Thermopylae's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

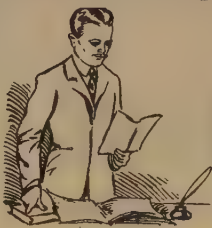
—FRED EASTMAN.

Treasurers Attention!

*Send at once
balance 1922 dues.*

*Dues for 1923
25c per capita
based on member-
ship reported to
York Convention.*

HARRY HODGES,
General Secretary.



Methods

CONVENTIONS.

You can't afford to miss the district, State and national conventions. You need them, your society needs the help you will get there, the convention will be the better for your presence. Take a notebook along and fill it with the good things you will hear. Then take them back to your society and report them.

THE DISTRICT LEAGUE'S OPPORTUNITY.

Societies in churches without a pastor temporarily often disband for lack of leadership. This is the district's opportunity. Officers and others should visit such societies frequently, encourage them to keep on, help them by securing speakers and by occasionally conducting the devotional services.

FOR THE SOCIAL COMMITTEE.

At your next social tell the guests that there are in the room five persons who each have a prize to give to the twentieth person with whom they shake hands. Then watch everybody shake hands!

CURING CLIPPINGITIS.

Do not be content forever to be reading clippings. Memorize the clipping and repeat it from memory in the meeting. Better still, master the thought and give it in your own words. Break away from the clipping by offering a sentence prayer—a single sentence, a dozen to twenty words, no more. Study the topic during the week, and keep a notebook in which to record your thoughts. Use these thoughts in the meeting.

LITERATURE.

Have you ever placed the LUTHER LEAGUE REVIEW in the public libraries, the Y. M. and Y. W. Christian Associations, or nearby institutions? Have you placed the Luther League Reading Course in the town library? What about placing leaflets in the railroad stations and the hotels of the town, and announcements of your League and Church services in the same places? Stamp the name of your society on them. A live literature committee in every League will advertise your society and do a big educational work by the judicious placing of literature.

ASSOCIATE MEMBERSHIP.

The door to associate membership should be wide open and the entrance easy. The associate members offer a field for personal work on the part of the active members. Welcome all; win all.

RECEPTION OF NEW MEMBERS.

President—"You have been duly elected into the Luther League of _____ Church. In welcoming you to its fellowship, we wish to state its objects and aims, (Name them), and to have you subscribe to the same by the signing of this card." (Present card.)

President—"What is the object of the Luther League?"

Response—"To stimulate Christian activity in and to foster a spirit of loyalty to the Church through Education, Missions and Life Service.

P.—"Will you strive to realize this object?"

R.—"I will.

P.—"What is the motto of the Luther League?"

R.—"Of the Church, By the Church, For the Church."

P.—"Will you earnestly seek for yourself and do what you can to help others to attain the highest New Testament standard of experience and life?"

R.—"I will.

P.—"Will you attend as far as possible the devotional meetings of the League and take an active part in same?"

R.—"I will.

P.—"Will you serve as far as possible in any office to which you may be elected or appointed?"

R.—"I will.

P.—"Will you pray and read the Bible each day and help to win others for Christ and His service at home and abroad?"

R.—"I will.

P.—"In the name of the Luther League of Church I extend to you the right hand of fellowship in welcoming you to membership, and I trust that our fellowship may be mutually profitable to ourselves and a blessing to the Church. (Here cards are filled in and signed.)
Prayer.



The Social Meeting



A BIBLE EVENING SOCIAL

A BIBLE evening social! Dry? It is as interesting as can be. Why not have one, and at the close arrange for the organization of a Bible Study Class, arranging for the study of some book on a Biblical topic for six weeks, one night a week, on the same plan as the Mission Study Classes? There are great possibilities in this idea.

A Mixing Game. Give out two sets of slips as the guests enter. On one set have Bible questions, on the other the answers. Number all slips, questions and answers being numbered alike. Thus a slip marked one might read: "Which one of the apostles was first martyred?" The answer would be on slip numbered one in the other set, and would read, "James, brother of John, beheaded at Herod's order (Acts 12:2)." The girls may be given the questions, and the boys the answers. Let them match up for partners. When each has found the answer, the numbers are called by the leader, the girl reads the question, and the boy gives the answer. It is an education for the committee to prepare a series of questions, and a like education to have them given in this manner.

Bible Pictures. Get Bible pictures of all kinds (the Perry Pictures may be used, and old lesson books will supply others), and pin them on the wall. Number them and have the players write down on slips of paper who or what each picture represents.

Biblical Alphabet. Have the players sit or stand in a circle, with one player standing in the center. This player calls a letter, and points to some player while he counts slowly. The player pointed must answer with some Biblical proper name before ten is counted. If he fails he exchanges places with the player in the center, and the game proceeds.

Bible Charades. Divide your company into two or more groups and have them present charades representing Bible characters. Let a committee have some suggestions ready, if the groups need them. Here are some suggestions:

1. **Abel.** One of the group says "I can" to everything suggested by his colleagues.

2. **Jacob (J-cob).** The group arranges itself in the form of the letter J, each player in the group holding up the right hand with the index finger crooked. One player comes out carrying a cob or corn.

3. **Daniel (Dan-yell).** Entire group indulges in yelling practice, using this yell: "Tribe of Dan! Rah! Rah! Rah! Tribe of Dan! Rah! Rah! Tribe of Dan! Rah! Rah! Rah!"

4. **Solomon (Solo-man).** Have a boy of the group render a solo, either ridiculous or serious.

5. **Isaiah (I-say-yah).** One of the group represents an immigrant, who answers "Yah" to everything asked him. Each time the person asking the question will follow up with, "What did you say?" and the invariable answer of the immigrant is "I say 'yah!'"

6. **Aaron (A-run).** Have some of the group run across the floor.

7. **Samson (Sam's son).** Let one of the group come out leading a boy by the hand. Some one of the group will say, "Who is that you have with you, Sam?" and the answer will come back, "O, that's my boy." If there is considerable difference in size between Sam and his son, in favor of the son, it may add to the merriment.

8. **Mark.** One of the group steps up to the blackboard and draws a line, then steps back to the group.

9. **Matthew (Math-hue).** The group can discuss the difficulty of an examination in higher arithmetic, algebra or geometry—"math," as the school-boys call it. As part two, several girls put on this stunt: Let one act as saleslady, the others coming in to match some dress goods, the saleslady showing them indigo, dark blue, navy blue, etc., different shades or hues of the same color.

10. **Nehemiah (Knee-he-my-ah).** One of the group comes running out, stumbles and pretends to have injured the knee. Next, two girls sit and talk incessantly, "he" seeming to be the favorite and only topic worth discussing. Third, the entire group comes out. One makes exaggerated claims of ownership, to which the crowd answers in much astonishment, "Ah!" For instance: "See this crowd. That's my crowd."

(Continued on page 29.)



General Secretary's Letter

DEAR LUTHER LEAGUERS:

The Fifteenth Biennial Convention of the Luther League of America is now history, but it will linger long in the memory of those who were privileged to attend its sessions.

It was a great convention; great in every way, the attendance, the spirit, the speeches, the music, the exhibits, the conferences, the business, 'n everything.

This issue of THE REVIEW contains an account of the speeches only and the December REVIEW will publish an account of the conferences and the business. Those having purchased the "Convention Number" will receive both issues.

At every session the attendance taxed the capacity of the building. At one session we held simultaneous meetings. The speeches were of a high order and practical, the music was Lutheran—"nuf said," the exhibits were exceptional, the conferences helpful, the business far-reaching in its scope.

One League displayed clothing and toys made by the members during the year and given to the Orphans' Home at Christmas time. Surely a League which makes elephants is doing big things.

The items of business of especial note were: The changing of the constitution in order to conform our organization with that of the United Church, the enlarging of the objective and the inauguration of the three departments therein provided for, to have full time secretaries when practical, the increase of the annual per capita apportionment to 25 cents to make possible the enlarged work, the Executive Committee was given authority to provide for a temporary program for coördination of the Junior Department with that of the Woman's Missionary Society in harmony with our constitution.

All of the above action will be treated at length in future issues of THE REVIEW.

Among the enjoyable social features were a Reception, "Stunt Nite," Junior Luncheon, Delegation Dinners and the trip to the Gettysburg battlefield.

The following resolution was adopted



HARRY HODGES

and sent to President Harding: "Resolved, that this convention rejoices with the whole nation that its prayers for the recovery and health of the first lady of the land have been answered; and, Resolved, that greetings and best wishes for the health and strength of our honored President and his beloved wife be sent by this convention." To the above was received the following reply: "The President has received your kind letter of September 26th and he is greatly heartened by your friendly interest as well as your good wishes. He will be more than glad to tell Mrs. Harding of your thoughtful expressions as soon as she may fully appraise them."

The convention set the pace for a great "Forward Movement" and we bespeak the coöperation of every League and Leaguer in putting it across. Let's go!

Your Secretary is on his way to the Connecticut and New Jersey conventions, accounts of which will appear in future issues of THE REVIEW.

League-ally yours,

HARRY HODGES

HARRY HODGES, Editor,
Philadelphia, Pa. Send all
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and news items to the
Drexel Bldg., Philadel-
phia, Pa.

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THANKSGIVING

For well-nigh sixty years we have been observing Thanksgiving as a national holiday. We are taught to consider that holiday as a reminder of the old Pilgrim fathers' Thanksgiving. But in applying the meaning of the word only in its historical sense we lose sight of the personal application of the word "thanks-giving."

If we think of Thanksgiving as begun by the Pilgrims we are greatly mistaken. It may be true that the first Thanksgiving of the settlers in this land was that of the Pilgrims. But records show that the Jews, the Romans, the Greeks and practically all the ancient peoples had a day regularly set aside for the general expression of gratitude to some deity for the harvest or some other benefits. The Hebrews thanked their Jehovah, the Romans their Ceres, the Greeks their Demeter.

Then there was the old English harvest home, on which it was declared "no servile labor might be done, and thanks should be offered for the increase and abundance of His fruits upon the face of the earth." Even the Indians of North America, in their crude, though eloquent and expressive way, offered up thanks to the Great Spirit for His mercies during the past season or year.

Our forefathers celebrated Thanksgiving without any regulation until Abraham Lincoln, after the consideration of Congress, issued a declaration that "the last Thursday in November should be a day appointed on which the people should unite in giving up to our Creator praise for all our blessings." On the farm, Thanksgiving meant a day of "peace and plenty." Gradually we have grown away from the idea of peace and the program is filled with a full exhibition of the powers of "plenty," with all trimmings included.

We are living at a time when we cannot be too thankful to God and our fellowmen for their blessings and services. If you cannot find something definite that you are

thankful for, look about you and find some one who is joyful in his thankfulness. Absorb some of his joyful spirit and you will soon find that you must be thankful for something, even if that something is just life.

Then, too, Thanksgiving is primarily a season of happiness. The man with a grouch or a grudge is an unwelcome visitor and a lonely man on Thanksgiving Day. The keynote of happiness is service. That is, we ourselves can enjoy life only by devoting ourselves to a real service of one kind or another. In the words of E. J. Cattell, our eloquent Philadelphia "booster," "You can get by giving, but you must give first in order to receive." And that applies to happiness more than to anything else.

So, here's to a bigger, truer, happier Thanksgiving than ever before!

ELECTION DAY

The American people seem to value the hard-won right of the ballot as involving not the duty of voting but the privilege of neglecting to vote. Except in times of great excitement, our people do not trouble themselves to come to the polling places in great numbers.

The "dwellers in the most prosperous sections" bear most of the odium of this. That is because in the least "prosperous sections" there dwell those most susceptible to influence by professional politicians. These people share the common disinclination to disturb themselves on election day, but the politicians establish contact with them and persuade them to the polls to accomplish the things they desire accomplished.

It is not surprising to hear that less than half the qualified voters came to the polls at the last election.

That state of affairs defines the attitude of our people toward taking their rightful share in the government of their country. We hear from time to time of fine-spun theories regarding this or that panacea for

(Continued on page 22.)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NEBRASKA

OMAHA, KOUNTZE MEMORIAL

At their first annual banquet, held September 7, the Kountze Memorial Leaguers forgot their years and attended school again. It was college opening day and each class wore a paper pennant, green for freshmen, yellow for sophomores, blue for juniors, and red for seniors. Toasts were given for every one from the freshmen infants "to the cooks." At the close of the evening's entertainment a "special extra edition" of the *Luther League Lookinto*, the bulletin published weekly by the League, was handed out. Herbert Fischer was elected to attend the national convention at York, Pa., and they are sending an exhibit to show the Easterners that we are really alive out here. The president and secretary will act as delegates to the West Point convention. They are planning on a large delegation of visitors to West Point for the state convention, and will make the trip by bus or truck.

BENSON

In the absence of the pastor, two of the League members took charge of the Sunday service, Mr. Paul Kistler taking charge of the liturgical service, and Mr. Albert Hedlund delivering the message. Devotional services were resumed the first Sunday in September. This League must be doing active work for, besides being able to conduct the regular church service, they sent a delegate, G. W. Uhler, to the national convention meeting at York, Pa.

VERDON

At the Luther League Church lawn social the question which the Falls City League asked was brought up. It was decided by the Verdon League that the command to *Do all thy work in six days, and Remember the Sabbath to keep it Holy* was enough to prove no work should be done on Sunday.

"Even though the grain is ripe, and some may be wasted, God prospers all that have faith and obey His command. It is Satan tempting us in most such cases. Nothing is gained by working on Sunday, for example: 'A farmer had cut his hay and got all but a few loads put in Saturday that would stay out until Monday. But Sunday about noon a severe rain was approaching. The farmer sent the boys to get the horses, saying, 'we better put that hay in even if it is Sunday. It won't take long, and we'll save the hay.' Just as they got the hay in and left the barn, the storm struck, the rain poured, and lightning struck the barn. The hay, barn and other things were burned in a short time. Nothing gained. Obey God's command and thou shalt surely prosper.'"

DAKOTA CITY

A very enthusiastic League has been organized during the past few months. About twenty were admitted as charter members and several have joined since. Devotional meetings are being held every second Sunday evening, and on the intermediate Sunday evenings social programs are conducted.

NORTH CAROLINA

LUTHERAN SUMMER SCHOOL

The summer school for church workers held at Mount Pleasant, N. C., was the most largely attended and best yet held. Luther Leaguers played an active and large part in this school. The opening reception, in charge of two of the League workers, was a real "get together" night, and "stunt night," under the direction of the Leaguers, was a big success, with an interesting and amusing program. Every Leaguer present was enrolled in a Mission Study class, and Luther League methods was ably handled on the program by the Rev. O. F. Blackwelder. The music was led by Rev. Ross Stover, and Dr. A. G. Voigt, dean of the Southern Theological Seminary, was present to lend his encouragement and

help to the young people. Every officer of the Luther League of North Carolina was present and helped in making the school a success.

The executive committee of the North Carolina League held an interesting meeting in St. James' Church, Concord, on September 4. Plans were made to complete the organization of District Leagues, and three were organized. Another matter of importance was the plans for the raising of this year's budget of \$4,500 by the pledge system. The committee used this successfully last year.

PENNSYLVANIA

The Pittsburgh District will hold its sixtieth semi-annual convention on November 16, in the First Church, Duquesne, Pa., with an interesting program consisting of Intermediate and Senior conferences, and an address on Service, by the Rev. L. C. Manges, D.D., Harrisburg, Pa.

TOLEDO

OHIO

Augsburg Lutheran Church received a pleasant surprise on August 20. After the morning service a stranger waited for the pastor and announced that she had \$1,000 to give to the congregation without interest for an indefinite period of time. The morning sermon was on "The Joy of Giving." The woman is of the Baptist persuasion. Augsburg has won many friends.

The Luther League is installing an automatic lighting system for the beautiful window of the Good Shepherd. The window will be lighted every evening until midnight. In the prominent position it holds a sermon will be preached to all passers.

VIRGINIA

The Luther League of the Synod of Virginia will be held in St. Mark's Church, Roanoke, Va., November 3, 4 and 5. All delegates who expect to attend are requested to notify Rev. J. L. Seiber, Roanoke, Va.

PORTO RICO

The Luther League of Porto Rico celebrated the anniversary of the Reformation with a program in the Church Del Divino Salvador in Catano on Saturday, October 28. Historical sketches, papers and discussions of the Reformation were given, and also discussions on the fruits of the Reformation in all phases of life today. In the evening the members of the Puerta de Tierra League presented the pageant Luther's Coat of Arms, which has been translated into Spanish.

Several committees are busy translating the Topics into Spanish for use in the Leagues. These will then be printed on the mimeograph and distributed to all the Leagues. The task is a big one, but if the L. L. of A. continues to print the Topics in such a useable way, we shall do the work and profit from its labors.

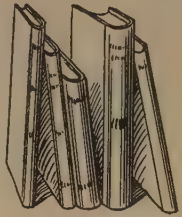
ELECTION DAY.

(Continued from page 21.)

curing this or that ill from which the body politic suffers. But they could all be swept at one blow into the limbo of forgotten and unnecessary things if some way could be found to cause every qualified citizen to vote at every election. There is nothing sensational in such a "reform," but it would accomplish more than all the sensational ones put together.



Educational Department



HINTS FOR LEADERS.

Practical Subjects. We cannot fail but call attention again to the practical subjects that compose the list for the month of December. In fact, reviewing the list of topics the past year, we cannot but be impressed with the splendid array of subjects that have constituted the equipment for study and application for every Luther Leaguer. We feel that if everyone has given due recognition to the task of making them of practical interest at every meeting, no one can have failed but to have received some benefit. Not that the doctrinal basis has been overlooked for we well realize that no life is of value that does not have a solid foundation, and the application naturally grows out of the teaching. So again, leaders, for this month of December, make the most of the topics. Look at the list, "Better Speaking," "Some Things I Believe In and Why," "The Glorious Gains of Fidelity," "How to Have Christmas All the Year," and "Our Proxies." It's a formidable array, and a splendid one. So let us make the most out of them to the interest and help of those who attend the meetings.

TOPIC FOR DECEMBER 3, 1922—"BETTER SPEAKING."

Use hymns of "Prayer, Praise and Thanksgiving." Also those on "The Christian Life and Service." The 119th Psalm is splendid for this topic, more particularly James the Third Chapter. Might be well to give out these proverbs taken at random. "Out of the abundance of the heart, the mouth speaketh;" "An empty barrel makes the most noise;" "A word fitly spoken is like apples of gold in pictures of silver;" "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise," and have different members explain them.

What about subjects as these for sub-topics: "The sin of profanity," "The curse of slang, is it proper?" "The improper use of the oath," "The wonderful faculty of thought," "The marvel of language," "The great power of speech."

Relate the second and the eighth commandments with this topic.

Warning Signal—Every word to be weighed in God's balance, for it tells the condition of our soul life, and our relationship with God. *Control the tongue*, "for therewith bless we God, even the Father, and therewith curse we men, which are made after the likeness of God."

TOPIC FOR DECEMBER 10, 1922—"SOME THINGS I BELIEVE IN AND WHY."

Use hymns on "The Everlasting Life," also appropriate hymns from the Easter section of the Church book, especially "I know that my Redeemer lives." This part of Scripture brings before us certain great truths which need emphasis today. As we studied this passage, certain great key words flashed through our mind, "Death," "Immortality," "Resurrection of the Dead," "The victor over death and the grave, who has brought immortality to light through the Gospel, the Son of God, the Saviour Jesus Christ." In brief, this topic clearly deals with "The Last Things."

Books that will be of help to the leader in the discussion of this topic are "The Book of Concord," and Jacobs' "A Summary of the Christian Faith."

Have different members write papers or give short talks on "Death," "Judgment," "Immortality," "Resurrection of the Dead," and "The Victorious Christ."

TOPIC FOR DECEMBER 17, 1922—"THE GLORIOUS GAINS OF FIDELITY."

This topic can well be presented by contrast, as the first seven verses tell of the apostasy of Ephesus from her first love and the danger in which this places her, and the other remaining verses speak of the faithfulness of the members of the Church at Smyrna. Hymns appropriate for this topic are

those on "Repentance" and "Confirmation" or "The Christian Life."

The practical application of this may be discussed under the "Need of Faithfulness," "The Nature of Faithfulness," and "The Rewards of Faithfulness." Another topic that might well be discussed is "The Forces That Endanger Faithfulness, as the World, the Flesh, the Devil."

Faithfulness is a virtue of believers which consists in clinging to Jesus through every adversity, and in conscientiously performing His work. A Christian is in danger of falling away, even at the last minute, because his life is a continual growth, and it is in danger of being stopped, and backward turns his course. He still has weak points which he must guard, ere he fall into the snare of the devil.

God is the Guardian and the Preserver of our growth in grace. Christ is the Author and Finisher of our faith. Not our own achievements shall the Lord crown, but His matchless work of grace in us.

TOPIC FOR DECEMBER 24, 1922—"HOW TO HAVE CHRISTMAS ALL THE YEAR."

Again the Christmas hymns shall ring in the meetings of the Luther Leaguers. And it is well that it is so. What joy fills our inmost hearts today. So leaders let us make most of the hymns, and sing Christmas into our hearts, not that it be a passing memory, but that we feel the joy and dispense it all the year around.

The way we can make Christmas a year around institution is to remember: (1) That the news is for all people. (2) That Christ is the Saviour of the world. (3) That Christ should enter our own hearts first. (4) That we should become missionaries of his cause everywhere. (5) We are to tell abroad the news. (6) Christ is the joy of the whole world. (7) Our responsibility does not end when we have heard the story, only begins. (8) Where are the places we may go to tell the glad news? (9) Are there any in your own city, town or hamlet, who need the grace of God? (10) If we have the joy of Christmas, we cannot help but tell others. (11) The Gospel is expansive, and cannot be shut up in the heart. (12) God sends us to the Saviour to satisfy our innermost needs.

TOPIC FOR DECEMBER 31, 1922—"OUR PROXIES."

The last day of the year. What memories arise. What time wasted, what hopes blasted, what opportunities missed. Have a watch night service with the young people in charge and use this subject. Very appropriate. The service is most acceptably worked out in the "Missionary Programs for Young Women," to be secured from Women's Missionary Society, 844 Drexel Bldg., Philadelphia. Use it and adapt it for your work. Not only the work of the women missionaries, but also of the men might be given. We need both men and women. What are we doing to help "Our Proxies?" Are we interceding for them at the throne of grace daily? Are we helping them financially by giving to the work of Foreign Missions? Or are there other ways in which I may be instrumental in the great work of the Lord in sending the Gospel to all parts of the earth? What is your answer leader to these questions? Can you burn them into the members at the meeting? May God bless your efforts.

Be loyal to the society and to your own Church. An organization thrives on loyalty. One who is loyal may see defects, but he does not advertise them or glory in them or attack them openly. He prays over them and seeks to rectify them if he can. Such a loyalty campaign should be perpetual.

First Sunday
in Advent.

December, 3, 1922.

BETTER SPEAKING

Proverbs 10:10-21, 31, 32.

DAILY BIBLE READINGS.

Monday—Matthew 5:33-37.

Tuesday—Matthew 12:33-37.

Wednesday—John 7:14-46.

Thursday—Ephesians 4:25-32.

Friday—Proverbs 25:9-15.

Saturday—I Corinthians 2.

How does much speaking do harm? Proverbs, 10:10, 19-21.

Rev. Oscar Blackwelder.

Words are sparks off the anvil of our souls. "They are as much a part of one's personality as his hair and eyes." What a man thinks in his heart he consciously and unconsciously expresses in his words. Impression does lead to expression. There is much philosophy underlying that old song, "If you talk in your sleep, please, please, don't mention my name." Our words in daytime as well as during sleep indicate our habitual thoughts. And there are four ways to talk: Good English, Bad English, Slang, and Profanity. It is a process of degeneration.

Somebody says, "Language is the birthmark of the individual and the pedigree of the nation." To be 100 per cent. American citizens we must speak "Good English." We ought to spend much time among those who can "play upon the English language as Paderewski plays upon the piano." "Emerson said that Montaigne's sentences were so vital that if you cut them they would bleed. Stedman called Swinburne a tamer of words. Coleridge said you might as well push a brick out of a wall as to remove a word out of the finished passages of Shakespeare."

And some folks use "Bad English." The greatest place to acquire a vocabulary is not at school, but at home. The kind of words a mother speaks and the grade of grammar a father uses so affect those who hear that it is exceedingly difficult for a teacher of spelling or grammar to overcome. A Chautauqua lecturer is responsible for the statement that two-thirds of all we learn comes through absorption. Dorothy Dix has written: "There are those who consider that the word 'swell' covers every possible variety of commendation; they say that a woman is 'swell'; that a beefsteak dinner is 'swell'; that Caruso is a 'swell singer' and Kipling a 'swell writer.' Anything they disapprove is 'punk.' Still others lean their whole conversation on the word 'sure' and would be speechless if it were eliminated from our vocabulary. They 'sure' do everything, and are 'sure' certain about how things will turn out. Still others depend upon 'cute' to express the range of their emotions. I once heard a girl who was standing on the rim of the raging hell of the volcano Kilaua exclaim as she looked down into its terrible depths, 'Oh, isn't it cute?' and nothing but the strongest effort at self-control prevented my pushing her in."

The third kind of speaking is "Slang." There is a difference between slang and little by-words. The coarsest of modern slang is simply sugar-coated profanity. It is educated "cussing." What jazz is to real music, slang is to good English. Emerson was only partly right when he coined that famous sentence, "What you are speaks so loud that I can't hear what you say." Words form a good thermometer of your soul.

Some otherwise good Americans consider "Profanity" necessary to the expression of their deepest thoughts. William Jennings Bryan has lost none of his ability to use the English language effectively by abstaining from profanity. A young man was attending a recent championship football game and missed a touchdown under the attraction of a nearby young lady. Some minutes later he heard a list of profanities come from her lips that, to quote him, "suggested the devil using his native tongue." He concluded, "She may be pretty on the outside but she cannot be on the inside." He might have added, "The inside will some day be outside."

"Better Speaking" is indispensable to success. Good English is a business asset. College boys and girls need to realize that no matter what their plans for life, "a well of English undefiled" and the ability to use it publicly are more than helpful. All professions and trades are organized today. The average organization is led by those able to express leading thoughts on their feet.

The public press has by no means preached the funeral of public speaking. Russell Conwell, thought by many to be the dean of the lecture platform of

America, says, "We are learning that there is yet something in the living man, in his voice and his manner and his mesmeric force, which cannot be expressed by the cold lead of type."

The pulpit is the greatest opportunity and challenge to "Better Speaking." It is the most romantic and versatile of all callings. The pulpit would be much more effective if two lines of Horatius Bonar's poem were more generally heeded:

"It needs the overflow of heart
To give the lips full speech."

Let us make our prayer,
"Take my lips and let them be
Filled with messages for Thee."

"Lord, speak to me, that I may speak
In living echoes of Thy tone."

Second Sunday
in Advent.

December 10, 1922.

SOME THINGS I BELIEVE IN AND WHY

John 11:17-27.

DAILY BIBLE READINGS.

Monday—John 14:1-7.

Tuesday—Timothy 3:14-17.

Wednesday—I Cor. 12:31-13:13.

Thursday—John 1:35-51.

Friday—Ephesians 4:1-16.

Saturday—Matthew 25:14-45.

SOME BIBLE HINTS.

Sympathy is good. We should surely try to comfort one another.

I believe in faith. It is the anchor of the soul.

I believe in immortality. Death is a mere incident, emigration to heaven.

I believe in the supreme power of Christ, who conquered death, to conquer death in me.

SUGGESTIVE THOUGHTS.

I believe in intercession. A good man's prayer has power. I want to pray for others so that they may be helped.

I believe in Christ; that is, I believe that He is the Son of God and that the way of life He taught is the true way to live. I seek more knowledge of Him.

I believe in the Beatitudes as a program for life. The Sermon on the Mount is practical but only for the regenerate. The worldly cannot live such a life.

I believe in the power of the gospel to transform men and to cure the ills of mankind. What is wrong with the world is that it is unchristian. It does not even try to follow Christ.

A FEW ILLUSTRATIONS.

The sun marches on its way, no matter what we do. The Christian must put his beliefs into practice, no matter who criticizes. St. Francis had the courage to do this.

A corpse is not more dead than a belief that produces no effect in our lives. Belief must be alive, active. Belief in Christ means that Christ should live again in us.

Here is a dollar bill. What can it buy for you? Its value depends on its purchasing power. What is your belief doing for you? How does it affect your character?

I seek the advice of experts in business, medicine, banking, and act upon it. I seek Christ's advice in religion, and in all human relations, because He is the supreme expert. I follow Him.

TO THINK ABOUT.

What do we owe to the Bible in the way of our beliefs?

What truths have we learned from experience?

A CLUSTER OF QUOTATIONS.

I believe in God. But God will never be seen by men who look everywhere for private advantage, for sense-employment, or worldly profit.—*Crake*.

I believe in laughter. There is not one remote corner or little inlet of the minute blood vessels of the human body that does not feel some wavelet from the convulsions occasioned by a good hearty laugh.—*Dr. Green*.

I believe in the helping hand. Every man at times stumbles and must be helped up; if he's down, you cannot carry him. The only way in which a man can be helped permanently is to help himself.—*Roosevelt*.

Speak gently! 'tis a little thing.

Dropped in the heart's deep well.

The good, the joy, that it may bring

Eternity shall tell.

—*Langford*.

Third Sunday
in Advent.

December 17, 1922.

THE GLORIOUS GAINS OF FIDELITY

Revelation 2:1-10.

DAILY BIBLE READINGS.

Monday—Luke 9:57-62.
Tuesday—Matt. 10:16-42.
Wednesday—Luke 12:42-48.
Thursday—Luke 16:1-13.
Friday—Genesis 39:41.
Saturday—Daniel 1.

Rev. R. J. Wolf.

To a certain degree men gain something from every honest effort put forth. This is true regardless of the varied results obtained. For instance, the winners in a race are not the only contestants benefited, but the losers as well. In the case of the winners, the honor of winning and the accompanying prizes, are theirs only; but in respect to the losers, the good physical effects obtained and the knowledge that to win they must train and try still harder, are likewise theirs only. In this connection let us hear what the word says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—I Cor. 15:58. A truly honest effort is always spent "in the work of the Lord," and at the same time "in the Lord."

Christianity is the only race course in this life that offers lasting and glorious gains, and no matter who it is that enters thereupon a reward awaits his efforts. But the one condition placed upon every entrant in the Christian race is that of Fidelity, for no man can win the "prize of the high calling of God in Christ Jesus" except he prove himself loyal through and through. Fidelity, like all good things, originated in and came down from heaven; and on the earth the gift of heaven was "faithful unto death." Hence to win Christ we must likewise be faithful to heaven unto death. Some one has rightly written: "A man can receive nothing except it be given him from heaven," it is the highest form of fidelity in one's calling, the absolutely self-denying obedience to faith.

Success is computed in gains, failure in losses, according to many. But very often there are "losses in gains," and "gains in losses." "For what is a man profited, if he shall gain the whole world, and lose his own soul?"—Matt. 16:26. And again: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."—Phil. 3:8. Before recounting some of the glorious gains of fidelity, let it be understood that we must lose some things in order to gain great blessings: and in order for us to retain these greater blessings we are likely to be called upon to lose even blessings. It is an easy matter for the faithful Christian to understand why to lose the world is to gain Christ, but a difficult matter to understand why to retain Christ is likely to lead to the loss of some of the richest blessings of this life. Without futile reasoning the Christian need but believe "that He will make all things work together for good to them that love Him."

THE GLORIOUS GAINS.

In computing the glorious gains of fidelity let us consider only those suggested in our Scripture lesson—Rev. 2:1-10. There are more gains, but these will suffice to stimulate further study.

1. Vs. 2: "I know thy work and thy labor." What greater gain has the Christian than to be conscious at all times that the Lord knows? With such a trust not a moment of time spent in His service will go unnoticed, and unappreciated, nor unrewarded. Christ keeps an account of every day's work, of every hour's work, his servants do for him, and their labor shall not be in vain in the Lord. Diligence is required, however, even in the labors that seem to produce such poor works. Honest labor is as much known by the Lord as the works, the accomplishments, that are produced by labor. Do not forget that, young friends, "for in due season we shall reap, if we faint not." Take heart, therefore, in knowing that the Lord stands over you, not as a taskmaster, but as a loving and helpful friend.

2. Vs. 3: "And hast borne, and hast patience." Work without patience will smack of the earth earthly, for an impatient man will only do the things he cares to do, and not the things his Lord

wants him to do. A "one or two year stand preacher" quits because he's spent in knowledge; and a "flare up Christian" quits because he's unwilling to endure the injuries of men and the rebukes of Providence. The Lord entreats us to have a bearing patience and a waiting patience. A bearing patience to enable us to stand fast against rebukes, discouragements, indifference and the voice of the world; and a waiting patience to continue us in the doing of God's will until the heavenly promise is realized.

3. Vs. 3: "But this thou hast, that thou hast the deeds of the Nicolaitanes." Here we are taught to hate sin, and neither frown upon it, nor make compromises with it. Really a Christian man cannot tolerate the evil in other men's lives, for then he is liable to look upon his own sins with allowance. To hate sinful deeds, not the sinner—for to him we must exercise all meekness—is a gain. Christ won over the flesh, the world and the devil in His great temptation, not because sin did not offer its advantages, but because He hated sin so thoroughly that to even make compromises with it would have made Him out to be a liar, for "a liar giveth ear to a naughty tongue." Let him who would overcome "eschew evil, and do good."

4. Vs. 9: "I know—thy tribulation." Like with Job, so with the people of Smyrna, the Lord knew of the persecution they underwent, even to the spoiling of their goods. Suffering is a gain because the Lord knows, and hast given his command that no matter how much harm comes to us in body and in possessions, no evil will befall our souls. In tribulation be like Paul, who said: "But we glory in tribulation also, knowing that tribulation worketh patience." Tribulation not only worketh patience, but makes us sympathetic and considerate of "them which are in any trouble." Far better suffer tribulation on earth, than to be cast into greater tribulation because of our sins. They who will be faithful to Christ, must expect to go through many trials, but Jesus Christ takes particular notice of their troubles. Learn early to bear your own burdens, as well as the burdens of others, and let not tribulation separate you from the love of Christ.

5. Vs. 9: "I know—thy poverty (but thou art rich)." Can a man be both poor and rich at the same time. Yes, by being poor in temporals, but rich in spirituals. And it is possible to be poor in both temporals and spirituals, as well as rich in both. Poverty in the things of this world does not, however, preclude richness in spirituals, nor vice versa. Regardless of our worldly position, the commendable thing is to be poor in spirit, and rich in grace. The outwardly poor may be inwardly rich; rich in faith, in good works, rich in privileges, rich in bonds and deeds of gift, rich in hope. "Spiritual riches are usually the reward of great diligence, the diligent hand makes rich." Spiritual riches obliterate temporal losses, and in the end Christ makes us look for shame upon temporals, because of the richness of the spirituals. "Blessed are the poor in spirit, for their's is the kingdom of heaven."

6. Vs. 10: "Be thou faithful unto death and I will give thee a crown of life." In these words a reward for faithfulness is inferred, and the nature of that reward is also revealed—"a crown of life." This crown of life, given to all who are found faithful in both the small and great things of this life, may be also termed "the crowned life," for it will be so much better than the one we part with in death. But undue emphasis should not be placed upon the reward of faithfulness, for there is also a reward in faithfulness. The Christian life assures us of two rewards—the one received while contending on earth, the other when the task is finished. The writer is inclined to place more stress on the former, than on the latter, for the latter is in most cases dependent, at least in part, upon the former. We are instructed to be faithful. Isn't there a reward in faithfulness, as well as reward of faithfulness. What is that reward in faithfulness? Some men think that honor bestowed upon them for work done is the reward in faithfulness, and others that it is the knowledge that they did well in an undertaking. Both groups are wrong. The reward in faithfulness is in the knowledge that some one has been benefited by your labors. If your labors have any debtors then, and only then, are you entitled to a reward. Let neither the barkings of men, nor the inner voice of self complacency arrest you in your labors, but "be thou faithful unto death, and I will give thee a crown of life."

Fourth Sunday in Advent.

December 24, 1922

Sunday after Christmas.

December 31, 1922.

HOW TO HAVE CHRISTMAS ALL THE YEAR

Luke 2:8-20

(Rev. A. M. Huffman.)

DAILY BIBLE READINGS.

Monday—Phil. 4:4-7.

Tuesday—John 15:1-17.

Wednesday—Acts 20:17-36.

Thursday—I John 4:16-21.

Friday—I Peter 3:8-18.

Saturday—Matthew, 28:18-20.

Christmas Day never comes too often for either the young or the old. It is our most joyous festival and the hearts of all Christendom await its coming with eagerness. Humanity has echoed and re-echoed the angel's message since it was given on that first Christmas morn.

Our celebration is properly a commemoration of an historic fact. It is the one event of history that is essential to our religion. If there had been no birth of the Christ Child there never could have been the Resurrection Morn. Around this fact has developed a number of customs which have either added to or detracted from the true event. At this time, however, we are interested in those parts that help us to conserve the facts as they were.

The one feature that keeps the festivities in accord with the truth of Christ's birthday is that Christianity has made it a Children's festival. This is the only Church celebration in which they are permitted to take an important part. Christ's desire that children should be privileged to enjoy the blessings of Heaven through Him was a part of His mission.

Christian children are the happiest creatures on the earth. And at this season of the year they are at the height of their joy. The fact is, we all become children at this time of the year. Our joys are without number. Parents have no greater pleasure than witnessing the happiness of their children. The joys of the world are expanded and the sorrows of life are momentarily forgotten in the thrill of seeing all the world in raptures.

Christmas Day comes but once a year. There are three hundred and sixty-four more days in which we have to live. Shall the cheers of the one day fade with the setting of the festival sun, or at the end of the Christmas week, or even at the close of the holidays? The birth of Christ is a fact. The angel's message was heard by the shepherds on the Judean hillside. They went and saw that the message was true. The observance of that occasion is in commemoration of that event. The historic fact occurred only once, but it has not been forgotten down through the ages. The angel's message still lives. The fact of Christ's birth and the truth announced by that angel band should instill in us a spirit that should carry and sustain us through the entire year. If it means so much for one day, can it not mean as much for each day of the year? Why not enlist as a witness of this great truth?

The toys are not abandoned by the child the day after Christmas. Many of them are kept until the next festival. We have happy memories of this holy season. Shall we have them only as memories? If we carry the spirit no longer than we see the festive lights and hear the joyful bells, we have failed to grasp its true significance.

Make the birthday of the Christ the beginning of a life for service in His name. What greater tribute can you render unto Him than spend our lives in spreading the joys of His birth? He came and gave Himself. We can begin to give ourselves. Christmas is here to stay. Let us make it stay the entire year.

Plan for Christmas all the year. Let it be symbolized by some of the festive material used at this season. The Star of Bethlehem will be our guiding star, the evergreen will constantly remind us of the unchangeable love of God as revealed in the gift of His Son, the bright tinsel will echo the cheers and the lighted candle will light us on our pathway. The fact and the message is for all the world all the time.

"Don't just be kind at Christmas,
This world is needing cheer,
And loving words and loving deeds,
Through all the livelong year."

OUR PROXIES

(Missionary)

Numbers 8:17-22. Matt. 28:19. I Cor. 6:19, 20.

DAILY BIBLE READINGS.

Monday—Acts 4:32-37.

Tuesday—2 John.

Wednesday—Gal. 5:1, 13, 14.

Thursday—Phil. 4:10-19.

Friday—I Timothy 8:14-17.

Saturday—Acts 5:17-29.

(Mrs. Rosalyn Summer Sease.)

LEADER'S INTRODUCTION. We have during this past year in our missionary topics paid tribute to several of our Lutheran missionary heroes. We honor them, love them and respect them. Today there are men and women in India, Japan, Africa, South America and Porto Rico, who are living lives just as full of sacrifice and consecration as did our missionary heroes of bygone days. Unless we happen to know a missionary personally, we are likely not to feel any personal interest in them and their work. Why is this? Are not the men and women who preach Jesus on our mission fields our proxies? Are they not doing it in place of you and me? We can remain in our homeland, enjoying the comforts of American civilization and the companionship of relatives and friends, because they are there in our stead. But let us not feel that there are no obligations resting upon us who are here at home. We must hold the ropes.

RECITATION. "Holding the Ropes." (Secure from Literature Headquarters. Women's Missionary Society, 844 Drexel Building, Philadelphia, Pa.)

RECITATION. "Our Missionaries' Need." (Secure from same address.)

DISCUSSION. (1) Do We Give Our Missionaries Adequate Financial Support? (Suggestions for a five-minute talk by leader.) Recently a missionary said, "Oh, if only our people at home would give us proper equipment with which to work! Sometimes we feel that it would be better to be sent home than to be kept here without funds with which to work. Another preaching station should be opened at—, but we haven't money to equip it. For two years we have wanted to open a Sunday school at—, but have not had the money to rent a building." We would think it poor policy to send a soldier to the front without ammunition with which to fight, yet we limit the work of our missionaries because we do not finance their work properly.

What of the salaries? A young native Indian missionary was offered four times as much salary by the government as our mission pays her. Is it right to ask our missionaries to live on the smallest possible salaries? Is it good policy?

(2) What Gift Do Our Missionaries Most Crave? (Suggestions for five-minute talk by leader.) As much as they need money to advance the work, it is not that. Nor is it comfort, ease, power, appreciation or sympathy. It is the gift of prayer. Many missionaries have we asked this question: "What do you most desire from us here at home?" The answer always is "prayer."

Not the gold from rich men's coffers

Nor relief from any care;

'Tis a gift that you can give them—

'Tis the Christian's daily prayer.

(3) Our Proxies: Who Are They? A Quiz. How many missionaries of our United Lutheran Church in India? Japan? Africa? South America? West Indies? What missionaries have charge of an orphanage in India? Name the medical missionaries. Name an industrial missionary to India. What missionary from Muhlenberg has been doing special study in London? Who is dean of Kyushu Gakuin in Japan? Name special kindergartners in our Japan mission. Name two beloved missionaries whom God called Home this year. Name several new missionaries who sailed this year.

SENTENCE PRAYERS. For our missionaries: for our Foreign Mission Board; for our West Indies Board. Enlarged giving on the part of the church for more recruits from among our young people.



Intermediate Department



HINTS FOR LEADERS

DECEMBER 3—"OUR PROXIES."

Hymns—"Speed, Thy Servants, Saviour Speed Them"; "O Zion, Haste, Thy Mission High Fulfilling"; "Lead on, O King Eternal."

Present the call of Life Service on the mission field to the Intermediates.

Plan to support or help in the support of one of the workers on the field.

Send to Literature Headquarters, Women's Missionary Society, 844 Drexel Building, Philadelphia, Pa., for post card pictures of the three mentioned missionaries. Price five cents each.

DECEMBER 10—"SCORING."

Hymn—"Work for the Night Is Coming."

Prayer—That we may have joy in work and score success through honest efforts rather than through ambition.

Debate—*Resolved*, That success which hurts the other fellow is not scoring.

Advertise this meeting with posters showing football scenes.

DECEMBER 17—"THE WOMAN GOD HONORED—MARY."
Use the Magnificat.

Paper by one of the girls, "Some Qualities of Mary Which We Can Follow."

For discussion: Do we give enough consideration to Mary, the Mother of Jesus, in our Protestant Churches?

On the other hand, what is wrong with the Romanist attitude?

What lessons can we learn from Mary's life?

DECEMBER 24 (CHRISTMAS)—"THE RETURNING JESUS."

Arrange a Christmas meeting with the Intermediates. Give them charge of the decorations, let them plan the program. Use the Topic as a basis of a paper or talk by one of the Intermediates.

Give out the following points to be talked on by five Intermediates:

(1) Does Christmas mean to each one the coming again of Jesus into our lives and hearts?

(2) How can we keep this returning Jesus, The Babe of Bethlehem, all year round?

(3) How can we give the joy of Christmas to others?

(4) Tell how love is the keynote of the Christmas story.

(5) How will Jesus come again?

Make some definite plans for helping others and spreading Christmas cheer. Have your Intermediates carry baskets to needy; help in a community Christmas sing; go carolling Christmas morning; create sentiment and assist with a community Christmas tree and lighted candles in every window Christmas Eve.

DECEMBER 31—"CLOSING ACCOUNTS."

Make the first part of this meeting a business session, when all the work of the year is completed, and new plans made for the New Year. Start the work afresh.

Debate: *Resolved*, That past failures make for future successes.

For discussion: Tell how to make the New Year the best in its history. (Have each member present one plan for increased activities.)

Review the past year, tell its successes and its weak points. Make uncompleted work the first item of business, and plan for its immediate completion.

As Christians, how can we close old accounts? How wipe out old grievances? How take up our unfulfilled duties to the Intermediate League, the Church, our Lord? How prepare for the final closing of accounts and the beginning of a new life in Heaven.

OUR PROXIES

DECEMBER 3, 1922.

Numbers 8:17-22. Matt. 28:19.

(Brenda L. Mehlhouse)

"Our Proxies?" What does this term mean to you, Intermediate boy or girl? On the football field or in athletics, it means some one taking your place should you for any reason be unable to "play the game." In the club or in the Intermediate Luther League, it means some one serving and voting for you when you are absent from the meeting.

I wonder what the term means to you in Church work, especially in our missionary work? Do we have others serving for us in the foreign field? The call comes loudly to us as boys and girls with our future bright before us, to look to the lands that do not know of Jesus to find our work to do. The call comes to us to become ministers, to serve as deaconesses, and as such to carry the Gospel message into far distant lands. The command as given in our Scripture passage is "Go ye, therefore, into every land."

Not all of us can go, however, as there is work for some at home which must be done as well as that in the foreign fields. So, therefore, we must have some who go to represent us; we must have our proxies on the field who represent us and who do *our* work for us. These *proxies* are the missionaries we send out.

Because we send out these proxies, does not excuse us from doing our share. We, even though we have sent these missionaries to represent us, must not think our work done. What would you think of a man who was given a piece of work to do, who gave it over to some one else and never thought anything more about? We would call him a shirker, wouldn't we? Even though we have our proxies in the mission field, we do not want to be shirkers and fail to do our work.

There are two things we as Intermediate Leaguers can do.

(1) We can provide these proxies. Did you ever think that among your own members, right in your own League, there might be some who even now are thinking what they want to do with their lives, and that from your League there might in a few years go out some who would really be your very own personal proxies, not only representing our Church, but representing *you*, your Intermediate League? Wouldn't it be fine if from the ranks of the Intermediate Luther Leagues of America there should come a number who would go out supported by the boys and girls of the Intermediate Leagues all over the country, their representatives, their proxies?

(2) We must support these proxies. There are many ways to do this. Plan right at this meeting of some special way in which you are going to help some of these proxies of yours. Missionary offerings to help the work is one way, missionary prayers, prayers made at your meeting and in your own personal prayers petitions for some of the missionaries that their work may be blessed, is another way. A friendly interest and thoughtfulness for our proxies is another way of helping. Little gifts, friendly letters, a letter from your Society to one of the missionaries, all these help to cheer and strengthen our proxies. Plan how your Intermediate League can help some of our missionaries.

Miss Mary Lou Bowers, evangelistic worker in Japan, Miss Mabel Dysinger, of the Muhlenberg Mission, Africa, teacher in the E. V. Day School for Girls, and Miss Louisa A. Miller, Zenana worker in our Guntur Mission in India, are the special proxies or wards adopted by the Young Women's Department of the Women's Missionary Society. Can

your Intermediate League not help in their support and work?

Would you like to feel that you are preaching and teaching Jesus and helping win souls for Him in Africa, India and Japan. Then work for these proxies, help in their support, pray for them.

And work that more proxies may be sent. See that *your* Society, and *you* are represented. Perhaps it may be that *you* are the one who is to go to be the proxy for your Society. "Pray ye therefore the Lord of the Harvest that He send forth laborers into his harvest." And remember, when we pray this we have not done our best until we have done all in our power to make the prayer come true.

SCORING

DECEMBER 10, 1922.

Rev. Charles M. Teufel.

Scripture Lessons—I Tim. 4:7, I Sam. 17:49.
Rev. 2:10.

The term "Scoring" stands for the idea of something completed or accomplished. It means the thing done that means success. Effort made that fails in making the point in view is more or less lost effort. To score when one ought to score is the important fact.

SCRIPTURE LESSONS.

The first Scripture lesson refers to the last part of I Tim. 4:7—"Exercise thyself unto godliness." It emphasizes the thought of exercise. To grow in the knowledge of God requires that one use all things that will help in this. *Exercise!*

I Sam. 17:49 is a verse taken out of David's fight with Goliath. It calls attention to the stone David cast that resulted in Goliath's death. It was a great accurate throw David made. To make it, however, meant years of practice. *Accuracy* finally enabled the stone to reach the spot or to score for David.

Rev. 2:10 in its last sentence says: "Be thou faithful unto death and I will give thee the crown of life." Here faithfulness is encouraged. *Persistence* is a wonderful power. It strengthens the scoring power, and often is known as *endurance*.

SCORING IN ATHLETICS.

The point we ask is what play is to be used to score a touchdown from the ten-yard line? The opponents will play their hardest to prevent a score. It means everything to have a knowledge of the game and rules at such a critical moment. Also often the moral quality of a player is shown. Two quarterbacks come to mind. One of them in a certain game when the other players had made the big, long gains, reserved to himself several times to carry the ball over for the touchdown, thus receiving the scoring honors. In another game a famous college player who was expected to play the honored and important part of the game, deliberately, after himself making the large gains, signalled for other players to make the final runs and plunges that scored the points.

A run is needed to win the game. Sometimes it depends entirely upon the runner on third to make this run, but oftener it depends upon the batter. In picking out the most valuable baseball player, attention often centers about the man who can drive in runs with base hits, rather than on the man who makes the actual runs. To make this hit, then, is of the utmost importance. Coolness, good eyesight, a studious mind, a well-balanced proper wooded and weighted bat, and imparting the strength, are all aids in this, providing constant practice in batting has proceeded.

The game has been close and exciting and time is nearly up. The ball must be caged to win. Perhaps it is a foul throw. Perhaps the ball has been worked up to the basket by scientific team work. It is in your hands. Victory depends upon you. Can you score? Faithfulness at practice, absence of nervousness due to careful living and training, a mind able to concentrate on the one thing at hand, all will be made clear by that shot of yours. Sometimes it is the "wild shot" from the center of the floor. Maybe an expert tries it and it may then be a good play, but oftener it means a "lost head." A comparison in scoring in all three branches of sport brings out many things in common. Can you make good?

To be carried off the field or floor as the scoring victor is a great time for any athlete. It is just a

step in thought to realize that that's what God wants to do for everyone. He is waiting to crown the one who is able to score for Him in the Christian life. The three elements from our Scripture lessons, which we have seen are true, too, in the athletic world, are the winning ones in the Christian life. *Exercise in godliness, practice constantly for Christ, endure all things, and the crown is yours, because God wants you to have it.*

THE WOMAN GOD HONORED

DECEMBER 17, 1922.

Luke 1:26-35.

The greatest ambition of some persons is to receive honor from men. They go to Church, pray in public, give to good objects, and serve in various ways, in order to be seen and praised by others. If this be the motive, all good deeds which spring from it are hateful to God. He will have nothing but that which is prompted by *love*.

To be honored by God is better. But even this should not be the motive for serving Him. "Love seeketh not her own." Those who are honored by God are most truly conscious of unworthiness. The favor of God is most lavishly given where it is least claimed as a reward of merit.

Let us see how God honored the Virgin Mary.

(1) *He sent an angel to her.* It was "the Angel Gabriel." He "was sent from God." She was permitted to look upon him who came from the presence of God. He was God's personal messenger to her.

(2) *He assured her of the divine favor.* "Thou art highly favored," i. e., as in the margin, "much graced." This was "favor with God," however highly she might be esteemed among men. "His loving kindness is better than life."

(3) *He gave her great honor among women.* "Blessed art thou among women." Many great and good women have held exalted place in the history of the world, but none have attained such pre-eminent esteem as the Virgin Mary. Nevertheless we are not to pray to her. I was in a Roman Catholic Church last Sunday afternoon where the people were praying, "Holy, Mary, Mother of God," etc. I could not join in this worship. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

(4) *He made her the mother of Jesus by the power of the Holy Ghost.* I cannot understand this. It is a *miracle*. I bow in humble faith before the account of it. It is a part of God's word which I accept. Oh, what an honor that was! "Mother of my Lord." "The Son of the Highest" to be born of a virgin! "The Prince of the House of David" sprung from a lowly Hebrew maid! A King's mother, of whose kingdom there shall be no end!

But though *exceptional* divine honor was given her, she must not be regarded as the solitary object of the Father's grace. Dr. Joseph Parker says: "She was real, like ourselves, one of us; she lived the common, human life, wept the common human tears, enjoyed the same enjoyments that fall to our lot: there is enough said about her in the gospels to prove the pure human nature of the woman, and little enough said about her not to magnify her into a feminine god."

We, too, may have honor from God. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." But remember the proverb: "Before honor is humility." And Mary's Son has said: "If any man serve me, him will my Father honor."

THE RETURNING JESUS

DECEMBER 24, 1922.

Rev. F. W. Ash.

What a wonderful day is this, the day on which we commemorate the coming of our Lord Jesus to earth! Our hearts are filled with joy, and our lips express this feeling, for is it not so, that—

"The happy Christmas comes once more,

The Heavenly Guest is at the door,

The blessed words, the shepherds thrill,

The joyous tidings, Peace, Good-will."

It is now more than 1,900 years since the first Christmas morning, but throughout all these years, the songs of happy children have sounded throughout the earth, and fathers and mothers have been glad, because a Saviour of the world has been born. Truly, the message of the angels has been fulfilled in many lives from that day to this, in that hearts have been filled with peace and good-will. This is the Jesus who manifests himself to

the world today. We do not see Him as a little babe, as did the shepherds and the wise men, nor do we behold Him as a man, as did his disciples, but still we know that Jesus is with us, because of the peace and comfort He brings to our hearts. Sometimes, we as young people are inclined to forget the underlying cause of the celebration of this day. We have been looking forward to this time as one on which we would receive gifts, have elaborate dinners, and spend a day in merrymaking and pleasure. Like the people of Jerusalem and Bethlehem, we find "no room" in our hearts for the infant Jesus, and thus leave Him out of our Holiday plans. But let this not be the case with us Leaguers. Let us remember, that had it not been for the birth of our dear Lord Jesus, it would not be possible for us today to have the blessings we enjoy. There probably would be no gifts, nor friends, nor festivities such as we are accustomed to, because the world would still be under a cloud in the darkness of heathenism and barbarism.

But there is another consideration we must keep in mind. Though we believe and know that Jesus is with us all the time, for He has told us, "Lo, I am with you always, even unto the end of the world," yet in a very material way will Jesus return again to earth. You remember, He says, "A little while and ye shall not see me, and again a little while and ye shall see me." Jesus has not left the earth forever, but in His own good time will come back, in order to proclaim His authority, judge the nations, and take to Himself His people, that they may live with Him forever. However, when He comes again, it will not be in lowliness and obscurity. The shepherds will not need go to the stable to search for Him, nor will the wise men from the East need a star to guide them to His throne, for He will appear in majesty and great glory in the clouds of heaven, surrounded by hosts of saints and angels. Everyone on earth shall behold Him, just as we behold the sun as it shines by day. As one of the Scripture references says, "then shall the tribes of the earth mourn," meaning that the people who have rejected the infant Saviour, or have not been loyal to Him, giving no place to Him in their hearts, shall be filled with fear and dismay, because the One has appeared who will judge them, and send them away into everlasting darkness. But we who believe in Jesus, who have room in our hearts for Him, who are trying to live as He wants us to live need have no alarm. Just as we feel on this glad Christmas day, so can we feel on that great day when Jesus appears again, joyful and peaceful, for Jesus has come again to take us unto Himself. As our Scripture reference again says, "And He shall send His angels with a great sound of a trumpet; and they shall gather His elect from the four minds, from one end of heaven to the other." So we have cause to rejoice this day, not only because Jesus was born a Saviour in Bethlehem, but that this same Saviour will come again to take all of His own dear ones unto Himself.

CLOSING ACCOUNTS

DECEMBER 31, 1922.

(Rev. Charles H. Tulp)

Scripture Lessons—Ecclesiastes 11:9, Luke 16:1-3, Rom. 13:6.

Memory Verse—Rom. 14:12.

We have come to the close of another year of devotional life, and like the rich man in the parable, called his steward to give an account of his stewardship, so God calls us to close our account for the year and settle up as men used to do and begin the New Year with all accounts balanced and paid up.

Then, too, like the wise merchant who wants to know whether his business has prospered and how much his profits were during the past year, so it behooves us as wise stewards and householders of God to close our account with God for the year and see how our souls have prospered and how much our character account has gained, for after all character building is our main by-product as we are about our Father's business.

But why not forget the mistakes of the past and not take account of our failures for the remembrance of them may make us melancholy, as one girl said when her Sunday School teacher talked about sin? "It makes me melancholy."

Why does God say, "Son, remember?" Is it not to tell us that He is keeping an account of our thoughts, words and deeds? Yes, God is a book-keeper and His recording angel's pen never scratches

else we should often be frightened at the thought that all that we think or do is recorded in God's record.

Down South the colored people sing a song which runs like this—

"He sees all we do,

He hears all we say,

My God's a-writing all the time."

But God is no kill-joy for His Word continually bids us rejoice and be glad. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." But that does not mean "follow nature"; do as you like; let passions and tastes and inclinations be your guides. But you will need to read Eccles. 12:1 in this connection, and in the midst of your wholesome joys, remember your Creator. "God delights in the prosperity and light-hearted buoyancy of his children," but He wants them to remember that He keeps a strict record, and like the depositor at the bank must keep a close tab on his account lest he overdraw it, so we must be ready to give an account of our stewardship to God.

New Year is a good time to strike a balance, and if the sum of our debt to God overwhelms us and you exclaim, "Who is to pay all this?" There is but one name that can answer this—

"Sweetest name on mortal tongue,

Jesus, blessed Jesus.

Arm me with jealous care,

As in Thy sight to live,

And O, Thy servant, Lord, prepare,

A strict account to give!"

HINTS FOR SOCIAL MEETING.

(Continued from page 19)

"Ah!" comes from the group. "See this Sunday School. It's my Sunday School." And so he may claim the pictures, the piano, the chandelier, etc., each time to be greeted with "Ah!" from the crowd.

Bible Name Spelling Bee. Divide the company into two sides and line up as in a spelling match. The leader of one side will begin the game by giving the first syllable of the name of some Bible character. The leader of the opposing side must complete the name, if he can. Should he fail, he must drop out. First one side and then the other proposes a first syllable, the contest moving down the line. At the end of a certain number of rounds, depending on the size of your crowd, let the players still standing in line for each side be counted.

The singing of familiar hymns will be a fitting close to this unique social.—*Adapted from Phonology.*

FOR THANKSGIVING

For a Thanksgiving Social, decorate with chrysanthemums, corn, pumpkins, autumn leaves, footballs, fruit, vegetables. Ask each one to bring some canned goods, fruit, or other eatables, to be sent to the orphanage or old folks' home.

Give each a slip of paper and ask him to write on it his guess as to the number of petals in a large chrysanthemum, seeds in an apple on exhibit, grains on an ear of corn, weight of an orange, etc., etc., the correct estimates being announced, together with the names of those approximating the closest at the close of the evening.



Junior Department



BRENDA MEHLHOUSE

York

One of the features of the convention at York was the interest manifested in the importance and necessity of work among the Juniors. This was shown all through the convention.

At the Junior Conference, methods and plans were presented by experts from various sections. How to organize, plans for hand-work, charts, how to make the meetings interesting, were some of the subjects discussed.

At the Junior Luncheon workers to the number of a hundred were present, and much enthusiasm prevailed.

The Junior Exhibits showed the work being done by and for the Juniors in various Leagues, and gave the leaders valuable hints.

The Junior session on Thursday afternoon, with the Juniors themselves showing how the work is conducted, with a model meeting and an interesting program of music, speeches and exercises, was given.

The convention went on record in regard to the status of Junior work in a resolution as follows:

"Be It Resolved, That we affirm our hearty accord with the general purpose of the United Lutheran Church through its Committee on Co-ordination;

"That we favor a well-rounded, uniform program for work among boys and girls of Junior age;

"That we do not favor the plan of placing the execution of the plan and program into the hands of the Women's Missionary Society under the supervision of the Committee of Six composed of two representatives from each of the following: Parish and Church School Board, Women's Missionary Society, and the Luther League;

"We recommend that under the auspices of the Committee on Co-ordination of the United Lutheran Church another conference on the matter be held;

"That we authorize our Executive Committee to appoint a committee for conference;

"And that any program in harmony with the constitution of the Luther League of America may temporarily be put into effect until the next meeting of the Luther League of America."

From the sentiment expressed at the convention it is evident that the Juniors have many friends who are carrying on the work whole heartedly. Will not those who attended the convention impart their view of the importance of Junior work and our responsibility to the Juniors, to the Leaguers at home? Let us do all in our power to lead the Juniors into a field of usefulness for the United Lutheran Church.

State Conventions

Junior work has been presented at many of the state conventions. At the Nebraska state convention a Junior conference was conducted by the State Chairman, and a Junior session by the Juniors of the West Point (Neb.) Church. Kansas League had a Junior conference. At the New Jersey state convention Junior work was likewise presented.

At the Pennsylvania convention, held in St. Paul's Church, Philadelphia, one whole afternoon was given over to a Junior convention, when a two hour program was carried out by the Juniors themselves, with their own officers, the president of the local church's Junior Society officiating. State officers (Senior) brought greetings, papers were read by the Juniors, exercises, recitations, musical numbers and drills made an effective program and showed the possibilities of the work. Juniors to the number of 200, representing Berks, B. M. C., Philadelphia, Pittsburgh and York districts, with banners, took part in the processional.

November Hints

See the October REVIEW for Thanksgiving hints. Plan for a Junior rally for your town or district. Arrange a series of meetings for Junior Leaders, as suggested in the Training School plans in the September and October REVIEWS. Why not plan a Junior luncheon or dinner for the Junior Leaders in your district? Problems can be discussed, and enthusiasm for the work increased.

The December Topics

The December Topics centre around Christmas. General hints for decorations, plans for Christmas activities and festivities will be given in the December REVIEW. The following hints will help in the use of the Topics:

Dec. 8. Missionary—"Christmas Palaces." See Topic.

Dec. 10. Picture Study—"The Light of the World." Get picture, teach lesson as suggested in the Topic. Have children paste picture in note books.

Dec. 17. Historical—"Around the Christmas Tree." Have the children act this story as given in the Topic. This might well be used at the Christmas exercises or the public Christmas meeting which you will plan for your Junior League. Plan also to have the Juniors at some time give the whole story of Luther as arranged in this series of Topics (See hints on dramatization of the Luther story at the close of this Topic.)

At these three meetings let the memory work be the learning of the angel story, the shepherd story and the wise men story. Teach Christmas hymns, the real hymns of the Church—"While Shepherds Watched Their Flocks by Night," "Silent Night," "Away in a Manger," etc.

Dec. 24. Picture Study—"The Arrival of the Shepherds." Make this your Christmas meeting. Have the story of the picture told by one of the Juniors; give each Junior a small one (1 cent size)

to take home; arrange a program of songs, memory verses, hymns, etc.

Dec. 31. Biblical—"A Home in Heaven." The climax of the stories of the homes of the Bible. Have the Juniors help in this Topic by reading the Scripture passages called for. Tell the story, call for the passages as they occur, and the one to find the passage first rises and reads same. Teach the children to use their Bibles.

For The Little Ones

Dec. 3. Missionary—"Christmas Around the World." From missionary papers, from December issues of THE REVIEW, glean stories of Christmas in other lands to tell to the group of little ones (those under seven) too small to take part in the real work of the Junior League.

Dec. 10. Bible Story Hour—Tell the story "The First Christmas" from "Tell Me a True Story."

Dec. 17. Picture Story—"Around the Christmas Tree in Luther's Home." Any good life of Luther will give material for a story of Luther and his children, to tell at this meeting, and use in connection with it the picture of Luther and the children around the Christmas tree.

Dec. 24. Christmas meeting with the older children.

Dec. 31. Memory Work Lesson—The Ten Commandments. Review the Commandments already taught, and teach balance.

December 3, 1922.

CHRISTMAS PALACES

(Missionary.)

The Missionary Topics for Junior Leagues are supplied by the Literature Committee of the Women's Missionary Society of the United Lutheran Church. To use with them the leader should have the text book, "Stay at Home Journeys" (price, paper, 40c; cloth, 60c), and the Program Packet, with supplemental leaflets (price 30c).

PROGRAM 6—DECEMBER.

SUBJECT: CHRISTMAS PALACES.

HYMN.

BIBLE READING: Three Prisoners who would not Bow down to an Idol of Gold. (See leaflet.)

PRAYER.

CONVERSATION PERIOD: Why do we love Christmas? How can we make all the world love Christmas? Whose birthday is it? When you have a birthday, to whom are the presents given? How can we bring gifts to Jesus?

RELAXATION PERIOD: Divide into a number of groups and assign to each group some country or some group of people studied in this course. Give each group five minutes to discuss together how they will give a charade for the others to guess. For instance, the berry pickers may go up and down bending over and seeming to pick berries. The group representing China may shake their own hands, etc.

STUDY PERIOD: Rose Ellen Makes a Home. (Page 99 in "Stay at Home Journeys.")

Christmas stories of our various mission fields.

HYMN.

PRAYER.

WORK PERIOD: Write in notebook the angels' Christmas message to the shepherds. Draw or cut and paste a Christmas tree and write around it some of the gifts you would like to give to the girls and boys of different lands. Trim a Christmas tree. A tree may be set up to be trimmed for others. Members may make various gifts to be brought in later. The same tree may be used for different showers of gifts on different days. One might be a shower of fruit and toys for some local institution. Another, a shower of gifts for one of our orphans' homes. Another, gifts for our foreign mission stations. These may be given this year and sent over by some missionary to be ready in time for next Christmas. Read the magazine to see what gifts are especially needed. Paper poinsettias in tiny flower pots may be made for the sick and shut in.

December 10, 1922.

THE LIGHT OF THE WORLD

(Picture Topic.)

By Charles W. Fuhr.

Scripture Lesson—St. John 8:12.

Introduction.—Light is a wonderful thing. It is one of God's greatest blessings. And it is one of the most important, too. Imagine, if you can, what

this world would be like if there were no light of the sun. Of one thing we are sure, and that is there would be no life here. Everything would be cold and dead. So important is light that God created it on the first day (who can find the Bible verse which tells us about it?). So we see that natural light (the light of the sun) is absolutely necessary for plant life, animal life and our own life here on the earth. But now we will study about another kind of light—*spiritual light*. To help us to understand it better, we will use our picture.

The Picture.—Whom do we see on this picture? It is Jesus, the Light of the World. What does He carry in His left hand? A lighted lantern. What is He doing with His right hand? Knocking on the door. Now let us look at that door. See how the weeds are growing up right in front of it and how the vines are hanging down over the roof. Evidently it has not been opened for a long time, and even should some one try to do so, he would find it difficult. One more question on the picture. Why is Jesus knocking at the door? Because He wishes to enter the house with His light. Now see if we can keep these three things before us in this topic: (1) Jesus with His light. (2) Jesus knocking at the door. (3) The closed door. Now we will take the first one.

1. *Jesus with His Light.*—Jesus said, "I am the Light of the world." Wherever He goes there is light. Not a light like the sun, but a *spiritual light*; a light which makes Christian people see things differently from those who are not Christians. In our picture we see Jesus carrying a lighted lantern, but really, He is Himself the Light. His life has made plain to us what kind of a life we should live. His life is the Light which we should follow. I believe even Juniors can understand this. But in order that we may be sure that we understand how He is a Light, we will take *just one* thing in His life which will help make plain to us what is a *right* life. Before Jesus came, it was believed and taught that one should return evil for evil and that they were to hate their enemies. But when Jesus came He gave the people an entirely new idea, and no doubt, one they could hardly understand. He said, "Love your enemies, do good to them that hate you and pray for them that spitefully use you." And Jesus not only taught this but He *lived* it Himself. And He expects His followers to do likewise. We might use many other things in His life which shows He is the Light of the world, but this one will be enough for this topic.

2. *Jesus Knocking at the Door.*—Did you ever get into a house or a room which has been closed tight for a long time? How musty it smells. And when you let in the light, you see dust and dirt everywhere. We can easily imagine that if the "Light of the World" succeeds in getting into the building in our picture He will find just such a condition. His light will reveal cobwebs, dust and disorder everywhere, and it will need a thorough cleaning before it will be a fit place to live. And is this not true everywhere? Who of us would want to live in a city or a country that has shut out the light of the Gospel, or where Jesus is not known? In such a place you would find no Christian churches, no schools, no hospitals, no orphans' homes, nothing that makes people better or happy, but you will find plenty of sin, ignorance and misery. But let the "Light of the world" get into such a city or country and what a great change will take place. The Gospel will show the people how to live, and they will cast away their sinful ways and follow the "Light." Then they will find joy and happiness.

3. *The closed door.*—Jesus said, "Behold, I stand at the door, and knock." (Rev. 3:20.) He is knocking at the door of our hearts. He wishes to enter with His light so that we may see how sinful it is and be cleansed. But we have the power to keep the door of our hearts closed. Many are doing so. Jesus continues to knock, but He will not force the door open. We will have to open it or He will not come in with His light. Possibly some Junior might ask, "Why do some people keep the door of their heart closed?" It is because there are weeds before the door—sins, which they do not wish to give up—but which must be destroyed if Jesus is to enter. How foolish and how terrible it is to keep the door of our hearts closed to the "Light of the World."

A closing thought.—We are not only to receive light from Jesus, but we are to give that light to

others. Probably most of us have at some time or other reflected the light of the sun into some dark corner or room with a piece of mirror. This was done in fun, of course. But in a very true sense, we can reflect the spiritual light in much the same way. By living close to Jesus, we can by our prayers, our good deeds, and by our gifts, reflect that light which we receive from Him to those who do not have it. And sometimes we are surprised how far we do reflect it. We cannot know how many are influenced by what we do and say. Nor do we know just how much good is done by some gift to the missionary work of the Church or to the needy which we have given.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

DECEMBER 17, 1922.

AROUND THE CHRISTMAS TREE— LUTHER'S HOME.

Esther E. Martin.

Martin of Mansfeld, Chapter 16, Widening Circles. (Margaret R. Seebach.)

Scripture Lesson—St. Luke 2:8-20.

Scene—Living room in the Luther home, formerly the old monastery. An evergreen tree is standing in the middle of the room laden with toys and candles.

Hans Luther, aged nine, is buried in the pages of a new book.

Martin Junior, aged five, is jumping up and down under the tree blowing a toy trumpet with all his might.

Magdalene, aged six, is sitting on the floor rocking a new doll in a tiny cradle and trying to sing it a cradle song.

Paul, aged two, is sitting in the corner examining the construction of a wooden horse.

Baby Margaret is in her mother's arms, with arms outstretched, trying to catch the glittering balls on the Christmas tree.

"Auntie Lena," or Magdalene von Bora, Katherine Luther's aunt, is holding up a gaily colored rattle, shaking it to attract the baby's attention.

After a few minutes Martin Luther and his friends, Dr. Phillip and Dr. Jonas (in doctor's gowns), walk into the room, smiling as they see the happy group.

Martin Junior (running up to his father): "Father! Father! has come back!"

Dr. Martin (noddng to his wife): "Yes, the sick girl I went to see is better. And look whom I have brought with me! Dr. Jonas, and—"

Martin, Jr. (running to the frail, gentle man, whom the children all love): "Dr. Phillip! See my horn! You may blow it, if you want to!"

Little Magdalene comes shyly to lay her doll in Dr. Phillip's hand. He sits down and lifts the little girl to his knee, where she nestles until her father sits down, with the baby laughing and jumping in his arms. Then she slides off quietly and jumps in to her father, leaning against his knee until he notices her presence and places his arm about her.

Katie Luther: "It is growing late, but the children would not think of going to bed till you had come home, so that we could sing our Christmas carols together."

Martin Luther: "Well, well, take the baby, then, Katie, till I get my lute, and we will end the day as it should be ended."

The children lay aside their toys and gather around their father as he seats himself and takes up his lute.

Christmas carols are sung. (Use the oldest carols your Juniors know.)

Hans Luther (during a pause): "Sing our songs, father!"

Luther's well known cradle song is sung.

*Magdalene: "Sing about the cradle, father, dear!"

*Another of Luther's cradle songs is sung. (See text book for words, or if your Juniors are not familiar with this hymn, the parts marked with the asterisk may be omitted.)

Luther then lays the lute aside and all kneel except the mother, who is holding the sleeping baby on her lap. She bows her head. Luther offers a prayer for their safekeeping during the night. (Use the night prayer in Luther's small catechism.)

After the prayer all rise and Luther says to his wife, "Now, Katie, take these sleepy little folks to

bed! Phillip, Jonas and I will sit here and talk a little while. Good night, My Hans; good night, dear little Magdalene; good night, Martin and Paul.

The children all say good night and follow their mother out of the room.

Dr. Phillip (waving his hand to Magdalene): "What a delightful evening!"

Dr. Martin (laughing): "You would not think you were in the house of a condemned heretic and outlaw would you, dear Phillip? Often I wonder how it is that a man with a price on his head should dare to be merry and live in such security; and I can only say that it is the Lord's doings."

Dr. Jonas: "And that of the princes who took our side. So many came over to us, even at Worms, that the emperor's ban was dead before it was issued!"

Dr. Phillip: "Truly the princes have been loyal! I shall never forget, at Augsburg, when we were about to present the confession of our faith to the Diet there, how I urged that it should be signed only by the doctors and preachers, who were already so deep in the matter that it could not hurt us to be still deeper. Then our noble Elector, John the Constant—who came out far more openly on our side than even the Elector Frederick did—said:

"Not so Phillip, I, too, will confess my Christ!"

"Then the seven princes signed the Confession of Augsburg, and showed to all the world what the faith is in which we stand."

Luther: "I never felt the weight of the emperor's ban so heavily as at that time! How I longed to be with you at Augsburg! Yet I dared not go into the emperor's presence, but could go only as far as Colburg, and sit there and wait for news from the Diet!"

Dr. Phillip: "It was indeed a great occasion for us, but, though you were not there, you were still the center and the soul of it all! For who but you has been our leader, from the day you nailed that paper of yours on the doors of the Castle Church?"

"Sometimes I imagine that I see this great movement, the Reformation, as men call it, spreading out like circles on a still water, widening and widening till they reach the farthest shores of the earth."

"Already it has spread to France, England, Switzerland, and the northern lands. Ever the circles widen; everywhere men called of God are taking up the work, proclaiming liberty of conscience and the free Word of God."

"But the source and center of it is here at Wittenberg; just like the stone thrown into the water, from whence the ripples spread. And the stone—the first word of protest—was thrown by Martin Luther!"

Dr. Jonas: "People begin to call us 'Protestants' now."

Dr. Phillip: "Yes, but we do not merely denounce evils. A 'protest' means a witnessing of something. We witness for the truth of God."

Luther: "And for the Word of God in the hands and in the lives of all men. Sometimes I think, Phillip, that the greatest work you and I have ever done, and that for which the world will thank us most, is for giving our people the Bible in their own language."

Dr. Jonas: "The new German Bible, which has just appeared entire is a wonderful work, dear friend. How quickly it is being followed by others, in all the countries to which the Reformation has spread put into the daily speech of the people! This is the great gift to the world!"

Luther: "Amen! I hope that soon the workman at his bench and the housewife in her kitchen shall know more of God's Word than the monks and priests did in days gone by."

Dr. Phillip (laughing, with a glance at Katherine, who has returned to the room just a few minutes ago): "By the way, how does your 'gracious lady doctress, as you call Mistress Katie, get on with her task?"

Luther: "Very well indeed! She will surely earn the fifty silver florins I promised her, if she would read the new Bible through before Easter."

"My Katie is a learned woman, you must know; only she is busy with her farm, her house, and her children, and with the care of her troublesome husband, that she seldom takes time to read anything. But this she must read, whether she will or no!"

They all laugh and the guests rise to go.

Dr. Jonas: "A happy Christmas to you all!"

Dr. Phillip: "And blessings on your roof, and all beneath it!"

Luther: "In the name of the Christ-child!"

Luther shows his guests the way out.

N. B.—The last two chapters are omitted, and chapters 16 and 17 have been interchanged, as the series ends at Christmas time. It is also natural on the part of children as well as grown folks to want a happy ending, therefore we leave the Luther family as a happy group and at a glad time of the year. Should any one desire to use the death scene or the Torchbearers, these chapters may be read, or, with a little application, may be dramatized.

Outline for dramatization of the book as used in the monthly lessons in THE LUTHER LEAGUE REVIEW:

Prologue—"Luther's Boyhood."

Part 1—Part 2 of lesson for Jan. 15, 1922, in December, 1921, REVIEW.

Part 2—Part 1 of lesson 2, for Feb. 19, 1922, in January, 1922, REVIEW.

Part 3—Part 2 of lesson 2, for Feb. 19, 1922, in January, 1922, REVIEW.

(This has not been dramatized in THE REVIEW, but can be done with very little effort.)

Act 1—"Luther Becomes a Monk."

Scene 1—Lesson for April 23, 1922, March REVIEW.

Scene 2—Hans Luther's soliloquy, lesson for May 21, 1922; scene 2, April REVIEW.

Scene 3—Scene 3 of lesson for May 21, 1922, April REVIEW.

Scene 4—Part 2, scene 1, of lesson for May 21, 1922, April REVIEW.

Scene 5—Part 2, scene 2, of lesson for May 21, 1922, April REVIEW.

Act 2—"The Result of a Conviction."

Scene 1—Lesson for June 18, 1922, May REVIEW.

Scene 2—Scene 4 of lesson for July 23, 1922, June REVIEW.

Scene 3—"Next Morning" of lesson for Aug. 20, 1922, July REVIEW.

Act 3—"Luther's Trial and Seclusion."

Scene 1—Scene 2 of lesson for Sept. 17, 1922, August REVIEW.

Scene 2—Scene 3 of lesson for Sept. 17, 1922, August REVIEW.

Scene 3—Lesson for Oct. 29, 1922, September REVIEW.

Act 4—"A Glimpse Into Luther's Home."

Scene 1—Part 1 of lesson for Nov. 19, 1922, October REVIEW.

Scene 2—Part 2 of lesson for Nov. 19, 1922, November REVIEW.

Scene 3—Lesson for Dec. 17, 1922, December REVIEW.

N. B.—Many of these scenes are short and the entire dramatization will not occupy a great deal of time if the parts are well learned. More scenes may be omitted, if it is desired to make the play shorter, although it might spoil the consistency of it.



DECEMBER 24, 1922.

THE ARRIVAL OF THE SHEPHERDS.

(Picture Study.)

Mrs. Fred J. Weertz.

Scripture Lesson—Luke 2:8-20.

What a lovely mother this is on our picture! See how carefully she is holding her little baby so that the strangers standing before her can see it. Who are these strangers and what have they come for?

Surely this is not the baby's home, for it has such strange rugged walls and much hay piled all around. It looks more like a stable.

This mother's name is Mary, and sitting beside her is her husband, Joseph, and the little baby is our Jesus. Now I will tell you why Mary, Joseph and Jesus and the strangers were in this strange place.

Joseph and Mary lived in a little town afar off in Galilee. They were poor people. Joseph was a carpenter and worked so hard every day.

One day the Emperor, Cæsar, sent word to the people that they had to go to their father's city to write down their names on the roll so that they could be taxed.

Mary asked Joseph what they should do, for they must go to Bethlehem, for that was the city of their fathers. Bethlehem was sixty miles away, and that was so far for her to walk. If they didn't go,

they would be punished. Joseph told her he would saddle a donkey and she could ride on that, for there were no automobiles or trains in those days.

So thus they went on their journey. The first night they were out under the stars, but they were not afraid, for God in Heaven was taking care of them. They traveled several days before they reached Bethlehem.

Mary was so tired from the long journey, so the first thing Joseph did was to hunt a place to stay. He went to one house after another, but he could find no room for every room was filled. Many strangers arrived before they did and took all the rooms.

Then they went to the Inn. This was a large, square building and had many rooms. Surely there would be room for them there. "I am sorry," said the innkeeper, "but every room is filled." Joseph looked so sad and was so disappointed that the innkeeper said, "follow me and I will take you to a place where it is nice and warm, and where you can stay safely until morning."

So Joseph and Mary and the donkey followed the keeper and he led them down a path into a cave, one of those big, dark, hollow places in the side of a hill. These were filled with straw, and often cattle were kept in them. Now this is the picture of the inside of the cave that we have for our picture lesson today.

So you see this isn't the home of Mary and Joseph. That night God gave them their little baby, and He is our Jesus. Wasn't that a strange place for our Jesus to be born? We do not think the people would have said there was no room if they had known that God was going to give the Gift that night. Dear little Jesus didn't have any cradle to sleep in. He just slept on the hay in the manger. No one in the city knew that Jesus was born that night.

Yet there were some shepherds in the fields near Bethlehem who knew that Jesus had been born, for while they were out in the fields watching over their sheep, an angel came. Then a great light shone all around them and they were afraid. But the angel said, "Fear not, I bring you good news of great joy to all people, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

Then the angel told them where to find Jesus. "He is wrapped in swaddling clothes and lying in a manger."

Soon the light grew brighter and a multitude of angels were seen praising God and singing,

"Glory to God in the Highest

On Earth, Peace,

Good will toward Men."

When the song was over the angels went back to Heaven and the place was as dark as before.

Then the shepherds left their flocks and hurried to Bethlehem and found Jesus with Mary and Joseph. They are the strangers on the picture. See how they are looking at the Babe. One of them is on his knees, bowing to the new-born King. The one in front is holding his hand up, blessing and praising Jesus. The two shepherd boys are standing on their tiptoes to see Him. Even the donkey on which Mary rode is looking over at the Christ.

With what love they are all looking at God's Gift! They knew He was Jesus, the Son of God.

They told Mary how that the angel had told them about Jesus, and where to find Him, and also about the beautiful song the angels sang.

Then they left the cave, or stable, and told the people what the angel had said and that they had seen the Saviour. They were Christ's first real missionaries. They not only told others about Christ, but they worshiped and praised Him.

During these Christmas days, let us be true missionaries, like the shepherds, and help to send the Christmas story of our Jesus to every boy and girl in this big world.



DECEMBER 31, 1922.

A HOME IN HEAVEN

Laura Wade Rice.

Memory Verse—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."—I. Cor. 2:9.

Did you ever move from one house to another? When the place was selected, how anxious you were to hear about it—how many rooms it had—how

big the yard was—what trees and flowers were there, and what sort of neighbors!

Now, it is just that way about the last Home we will have—the Home in Heaven. Some day we will leave our bodies, which are sort of homes for our souls to live in, we will leave this earth, which is a big home in itself where all we people live, and we will go to that Home where we are to stay forever, “the house not made with hands, eternal in the heavens,” the Bible says.

Now, don't you wonder what it will be like? Well, how do you think you would succeed if you tried to tell an African—or an Esquimaux—about *your* home? They don't know what stairs are; nor halls, nor living rooms, nor bath rooms! Wouldn't you have a pretty hard time explaining just how lovely your house was, with its glass windows and pictures, and soft carpets, its piano and victrola, and—oh, ever so many things that those little boys and girls never saw! It must be just that way about our Home in Heaven, it is so wonderful and splendid that even we cannot imagine it. So really the Bible doesn't try to describe it—but just urges us not to fail to come there—for “eye hath not seen, nor ear heard, neither have entered into the heart of man” to imagine “the things which God hath prepared for them that love Him.”

Did you notice that word “prepared”? Now, if a baby were coming to visit you your mother would try to find a crib, but grandma would need a long bed. Toys for children and books for grown-ups—why, we try to prepare just what each one likes for our company, even making their favorite kind of cake. So, when God prepares a place for *you*, He will have there the good things which *you* like. The friends of the dear Lord Jesus were very sad when He said He was going to leave them. Listen to what He said to comfort them. (Have Juniors read John 14:1-4.)

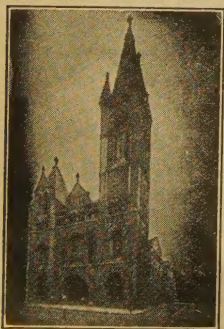
One day John, who wrote these words of Jesus down for us, was put on a lonely island because he *would* preach about Jesus. One Sunday morning the heavens opened and he saw in. He saw Jesus and heard Him speak, he saw and heard many wonderful things, which God revealed to him. He wrote many of them down for us to read. Let us read the last two chapters in which he tells us about some of the things he saw when heaven opened. (Have Juniors read Rev. 21:1-5, and next 10-15, 18-21, 22-27, and chapter 22:1-5.)

Yes, the Home will be happy and lovely. Best of all, Jesus, who gathered the little children up in His dear arms will be there. Abraham, David, Daniel, oh, everybody who belonged to God *ever*, anywhere, and trusted Him and obeyed Him, will be there.

But, what does all that matter to you, unless *you* are there? Jesus told John (leader read Rev. 22:14, 15). Some day this old world will pass away. Where will you live then? Peter wrote (leader find and read 2 Peter 3:11, 13, 14).

Choose Jesus as your best Friend, your Saviour, keep close to Him every day *here*, and He will want you to be close to Him forever in Heaven.

Ah! If men but knew in what a small dwelling joy can live and how little it costs to furnish it. —*Souvestre*.



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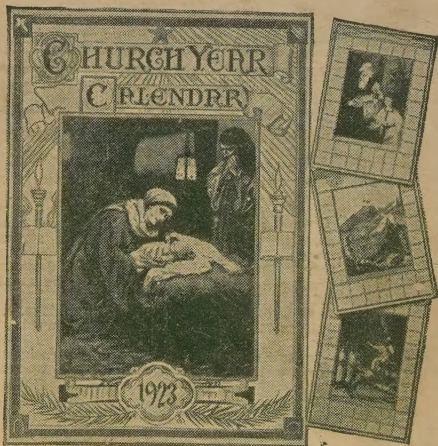
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